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MILLENNIAL

TIDINGS.

NUMBER 1.

..... "we do not well; this day is a day of good tidings; and we hold our peace:—if we tarry till the morning light, some mischief will come upon us; *now*, therefore come, that we may go and tell the king's household.—2 Kings, 7. 9.

..... "The Lord is at hand."—

PHILADELPHIA:

PUBLISHED BY HARRIET LIVERMORE.

1831.

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MILLENNIAL TIDINGS.

Revelations of John the Divine, 1. 7.

☞ "Behold he cometh with clouds; and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of HIM. Even so, Amen."

THE contents of the Epistle written by Joseph Wolff, to the church of Christ in England and Ireland, dated at Jerusalem, April 20th, are highly important to the people of God in my native country. Very recently I saw this testimony for the first time. It fell into my hands *providentially*, as I may well say, reviewing all the circumstances connected with its introduction to me.

When my eyes surveyed his declaration concerning the glorious Advent of King Jesus in 1847, I was filled with sensible rapture, and sincerely echoed to the tidings "Come Lord Jesus," come in triumph, and reign in great power and glory.

I had enjoyed my "new treasure," (which was conveyed to me on a piece of an old *newspaper*,) but a short time, when the thought struck my mind, that this letter would be as gratefully received by others, who are "waiting for the consolation of Israel," as it had been welcomed by the way-faring *pilgrim stranger*.

I concluded to spread the tidings among "the King's household," by re-publishing the letter, in the form of a Tract; and to introduce with it a brief *abstract* of the Author's early life. This I view highly necessary, for several reasons—1. The reader may inquire, "Who is Joseph Wolff, and what his pretensions and character? He takes high ground—he assumes the high authority of prophecy."—This is true—and the candid reader is entitled to all the information in my power (as re-publisher) to give, concerning this very remarkable man.

I am happily furnished with well authenticated documents, completely answerable to the case in question; and am assured in my own mind, that a divine providence gives me these facilities to improve for his American children, who tremble for the holy Ark, in this era of Apostacy from truth "as it is in Jesus." At my hands it is required to rescue from oblivion in America, Joseph Wolff's *prophetical letter;* and to exhibit to my dear christian friends in the United States, who and what he is.

And First,—Joseph Wolff is a natural descendant of Abraham, the ancient Chaldean, who is honored (among other titles) with the appellation *"friend of God."* Secondly,—He is the brother of *Jesus Christ,* because he "believeth in him whom

* Matthew 12, 50.

God hath sent;" and thus he is become a "child of God, by faith in Christ Jesus." Thirdly,—He is a devoted missionary of the cross of Christ, to his natural brethren, the Jews.

I have now open before me, the Missionary Journal and Memoir of this modern *Daniel*, written by himself, and revised and edited by John Bayford, Esq. F. S. A. of London, England, compiled by that gentleman from the Jewish Expositor, and presented to that periodical, by the friends and *patron* of said Missionary, who gave his early history, and later Journal in letters.

Previous to entering upon the outlines of the Memoir, I shall introduce, verbatim, a short paragraph from Mr. Bayford's preface to the work, dated at London, April 29th, 1824.

"The missionary labors of Mr. Wolff have excited a very general interest. The account he gives of his many conversations with the Jews in different places, is curious and striking. He exhibits the Jewish character somewhat in a new light, in the relation he gives of their manners, their opinions, and their general habits of thinking. And he adds another testimony to this most important fact, that in the present day, Jews are every where found well *disposed* freely to discuss, and candidly *to investigate the truth* of the Christian Religion."

I shall now begin my abstract of the Memoir *Joseph Wolff*, which I shall offer chiefly in his o

language, and observe all possible brevity that the interest he is worthy of exciting may admit.

He was born (of Jewish parents) in Weilersbach, a small village near Bamberg, in Bavaria [Germany] in the year of our Lord, 1796. His father was the Rabbi of Jews in that place. Within fifteen days after our missionary's birth, his parents removed to Halle in Prussia, where his father again exercised the office of Rabbi.

N. B. We exclaim, what a young traveller!!!

I will here give the reader some of his own expressions.

* "I had a strict Jewish education: my father began to teach me all the Jewish ceremonies when I was four years old; and told me that all the Jews were expecting the Messiah every day and every hour, that his advent could not be far off; and at that time we should dine on the great fish, called Leviathan. I believed all my father told me, and I considered *Christians* as worshippers of a cross of wood, and no better than idolaters. I began to read the Hebrew prayer book when I was six years old, and recited it every day, without being able to understand its contents."

In the order of providence, it appears, that *Joseph was sent* to a Christian school, "to be in-

* *Mr. Wolff is* called the most learned man *now* in the world; but I *must inform my reader,* that at the time he wrote this Memoir of himself, *he was in the very infancy of his English* learning.

structed in German reading." This circumstance is to me a token of his special election to the office he holds at the present day. As much as Paul was a chosen vessel unto Christ, to bear his *Name* to the Gentiles, so (I believe) is Joseph Wolff elected to preach the gospel to his kinsmen in the flesh.

But to return—Mr. Wolff's father made his own terms, when he entered his son as a pupil in the christian school at Halle. He was never to be present at any lecture on christian doctrine, &c. and he writes "I continued to be an orthodox Jew."

When he was seven years old, he began to think about Christ Jesus, whom he then viewed as a bad man, and an enemy of the Jews. In the midst of these thoughts, it seems a suggestion suddenly entered his mind "to become a Christian."—This he "disregarded and remained a zealous Jew."

At seven years and a half old, he felt himself to be "a great sinner"—and "was in great distress as often as he committed a fault."*

At that season his father instructed Joseph in the Jewish Talmud—intending, no doubt to imbue his mind, seasonably, (for his purpose) in all the traditions of his nation. But what avails the effort and watch care of man, when Jehovah putteth forth his powerful hand. How easy for God to destroy *the plans of the* wise, and bring to nought the *understanding of the* prudent. And how simple are

* *Thus early* did Christ deal with Joseph, by the Spirit of truth

the means sometimes used to accomplish this. What I am now going to relate is proof of the same. I will give you the original words.

"—— every evening I was obliged to go, to buy milk at a barber's, who was a Lutheran Christian. My mother ordered me to be present in the stable while the barber's servant was milking, that I might inform, if he should put any thing into the milk-pail, which the Jews are prohibited eating; for the Jews know that nominal Christians deride in this manner the ceremonies, and the law of the Jews. But being weary of staying so long in a stable, I went into the dwelling of the barber, and conversed with him about our Messiah."*

"The barber and his wife, who were true Christians, heard me with patience and compassion. Then he said to me, O! my dear child! you do not know the true Messiah. Jesus Christ, whom your ancestors did crucify, is the true Messiah; but your ancestors always expected an earthly kingdom, and not an heavenly one—therefore, they killed him, as they did the prophets; and if you will read, without prejudice, your own prophets, you will be convinced.

"I was confounded when I heard him thus speak. *Without ability,* at that time, to read the prophets *well, I believed* what the barber told me, and said *to myself,* "*it is* true that the Jews have killed and

* *How remarkable!* a boy this side eight years of age!

persecuted the prophets, because my father told me so:————perhaps *then Jesus Christ was killed innocent.*"

From that scene we are to date his departure from the Jewish traditions, in sentiment at least. The thoughts of his heart became unquiet and mournful; and though he never mentioned the least of them to his parents, its seems the vigilant eye of his father detected the change, by his son's restless and dejected appearance; and some questions he put to him, increased those suspicions, that he said to Joseph's mother, "Alas! our son will not remain a Jew."

At twelve years and a half, he was sent to Bamberg, to stay with an uncle. Then he openly declared, he would embrace the Christian faith. He was instantly persecuted, and obliged to fly.

"When I had travelled" (said he,) "a day without money, and did not know where I could obtain a night's lodging, I found in a field a shepherd, who invited me to sleep in his house. I accepted his offered kindness, and accompanied him to the village, where I was kindly received by his poor family."

A variety of scenes awaited the early pilgrimage of this young outcast from the Jews. He went *from the shepherd's* village to Frankfort, where *he was received by* a Lutheran professor, who re*ceived and kept him* three months, and taught hi

Latin, Greek, and Hebrew. He then visited his native village and Halle, desiring to see his father, but he was *dead!* He then fled from persecution at Halle, and went to Prague, in Bohemia. From Prague to Vienna, and from thence to Presburg. Friends he found in every place, but they were not always the friends of Christ. Sometimes he met with Deists; and seemed to be in great danger of falling into their snares. Among other dangers, he mentions especially, the hazard he at one time encountered of becoming a Jesuit. On this subject he remarks, "If the Lord our God had not watched over me, I should have been entirely initiated into the abominable system of Jesuitism; and indeed, I was too much the dupe of it. I did not then discern the sophistry of the system."

Ah! it was so indeed; for he determined on going to Rome, to enter the Propaganda, "for the improvement (he said) of his understanding, and to become a Missionary."

And here I shall remark, for my own gratification, that in tracing the lines of the Memoir, I discover three things, that a reader of this epitome has not an equal chance to know:—1. His own nation saw his greatness, and would have made him their chief teacher:—2. Papists understood it, *and offered him the* title of patriarch:—3. Jesus *Christ, the Head* over all things, knew Joseph *Wolff better than* all of these, and has evidently

given him an angel's work, even to announce to the church of God, the descent of King Immanuel; and likewise assigned to him the office of presenting a long rejected gospel to the Jews. Let us not reject the sayings of such a man!

On the list of his christian friends, is placed the honored name of Count Stolberg, of Westphalia; who received this young Israelite into his palace, intending to keep him there some years; but providence directed otherwise, and his tarry at Westphalia was limited to three months, that were spent in the most profitable manner by our young traveller, even in reading the New Testament in the original text,* and in conversing with count S. and his excellent lady, on "the power of Christ, of his resurrection—of his humility and love to his elected people, &c. &c. . . . . .

On leaving Westphalia, the young Missionary elect, resolved on a journey to Rome, although protestants assured him, that should he there manifest his real sentiments, the inquisition would excommunicate, and perhaps burn him. Still he set for-

* I am glad, yea *truly glad*, when I hear that the Lord has endowed any of his children with this knowledge, that they can read the Savior's history and doctrine, after the apostolic record—especially when this gift is appropriated to a faithful witness *of his second appearing*.—It is a blessed thing, indeed, to possess *this learning* with sanctification and spiritual travel into *e depths of God's* wisdom and knowledge, who giveth the erally *and upbraideth* not.

ward with credentials in his pocket from the pope's ambassador at Vienna, to the Cardinal Litta, at Rome. On his way he visited Madame Krudener, at Berne, in Switzerland, whose piety he observed was equal to Count S. and his companion. He speaks also of meeting with other protestants there, whose faith was strong in Christ. "I heard them sing hymns, said he, and sighed to be more and more united to Christ."—Madame Krudener said to me, "The gospel must be always your holy guide—the cross of Christ must educate you.——— The lion of Judah will soon appear amongst his elect, who have heard his voice."———— The spirit of prophecy was in this address, but it was not to hinder the young traveller from visiting Rome. No doubt it was under divine direction that Joseph Wolff, pursued the path that led him to the Seminario Pontifico, where his own senses witnessed "the abomination of desolation, standing where it ought not."

On the 9th of August, 1816, he was introduced to Pope Pius 7th——and on the 5th of September following, he entered the Seminario Romano, being twenty years of age. He observes: "I received a long violet-blue garment, and a triangular hat, like the other pupils of the college." The dress, and not the sentiments of Mr. Wolff, were altered. *He shortly published* his rejection of the leading *features in papacy*, especially denying the pope

infallibility, and was admonished that he must leave Rome.——"How can I (said he) believe that the Pope can make saints, since Rome herself confesses that Popes may burn in hell?"

It was hearing the Pope called *God*, that extorted from his lips the exclamation, "The Pope is a man as I am—the Pope is dust of the earth as I am." This took place after a learned Jesuit had lectured on that blasphemy, and declared that the Pope merited the title of God, "because he has power not only upon earth, but likewise over purgatory, and in Heaven; because whatever the Pope absolves on earth, is absolved in Heaven; and that they call the Pope God, on earth, on account of his power to sanctify and to beatify"——"when I heard such arguments as these, writes J. W. I understood Paul's words, "He as God sitteth in the temple of God, shewing himself that he is God."——

In 1818 he was ordered to enter the Propaganda, where he soon advanced sentiments, that exposed him to the open censures of the Holy See, and introduced our young Missionary to the notice of a *Reverend* Inquisition at Rome. God protected his life, and the angel of the Covenant, that led Israel safely in the wilderness, was with this descendant of Abraham at Rome; and provided a friend for him in the person of an Ambassador from the *King and court of Prussia.*

Joseph Wolff left Rome in 1818, and arrived in

London, England, in the summer of 1819, being twenty three years old and ten months. On his arrival there he was received by Henry Drummond, Esq. High Sheriff of the county, and was introduced, by that gentleman, to the "London Society for promoting Christianity among the Jews, as a person likely to prove a valuable Missionary for Jerusalem and the East." The editor (Mr. Bayford) adds to this information as follows: "The Society was satisfied with his appearance and his conversation; and that he might prove, and might insure his qualifications, they sent him to reside at Cambridge, under the superintendance and care of Charles Simeon [minister of the gospel,] and professor Lee, who kindly assisted him in the study of the oriental languages. He remained at Cambridge until the Society opened its Missionary College at Stansted, in Sussex, and then removed thither with the other students."

"In the spring of 1821, some circumstances arose, which made it necessary that Mr. Wolff should proceed to Palestine, without waiting the completion of some previous arrangements, which the Society considered desirable if he went as their Missionary.* And it was therefore arranged, that

*I have been informed, that in the constitution of said Society there is an article to this import, viz, "that no Jew (offering himself as Missionary,) shall receive any pecuniary aid from the Society."

Mr. Wolff should proceed to Palestine, under the superintendance of the gentleman who had originally recommended him to the Society, and of another friend. He left England accordingly in the summer of 1821, in a vessel for Gibraltar. He proceeded from thence to Malta, to Alexandria, to Jerusalem, and to different parts of Palestine. He returned again to Malta in the latter end of 1822, and in the beginning of the year 1823 he went to Palestine a second time, in company with two American Missionaries."

Thus briefly have I introduced the early history of Joseph Wolff, the writer of the prophetical letter subjoined, which certainly doth contain the most glorious news, that have been specifically declared to the inhabitants of this world, since Mary preached that Jesus was risen from the dead, and angels declared at his ascension that he should come again in the clouds.———

The Journal and Diary of this young Missionary is very interesting. I view it far superior to any volume of the kind I have ever seen. No Gentile disciple of Jesus has yet come up to the great standard of scripture prophesy, "the Millennial dispensation," like this Israelite.—It is not in my power to give many extracts from the Journal, &c.—*as my tract* would become too large for my *bility to publish.*—An edition of the work was is-*ed from the* American press, at the city of New

York, by E. Bliss and E. White, 128 Broadway, in 1824. Persons who have not seen the book, and are able to purchase, it is well for them to own, and read it through,————I will indulge myself in making a few extracts.—

"Jerusalem, March 9th, 1822. "At five o'clock in the evening, I arrived in the neighborhood of Jerusalem. I took out my hymn book and read."

> " For Zion's sake I will not rest,
> I will not hold my peace,
> Until Jerusalem be blest,
> And Judah dwell at ease—
> Until her righteousness return
> As day break after night;
> The lamp of her salvation burn,
> With everlasting light.—
> The Gentiles shall her glory see," &c.

How appropriate these lines to his sacred mission—How beautiful on the mountains are the feet—of such a messenger.—By *feet* I suppose are meant the powers of the mind . . . . . .

"I slept the first and second night in the convent of Terra Santa, and visited at morn the Holy sepulchre in company with my friends. It is supposed that that was the spot where the Lord from Heaven did sleep. Come see the place where the Lord lay; he is not here, for he is risen as he sai Prayers are still offered here, but alas! not in pe *and in unison as* Christians ought to pray. T *monks of Terra* Santa boast themselves, that t

have got a firman from the grand Sultan, which places them the first on the days of solemnity, to perform their functions near the sepulchre; the Greek Christians are in possession of a like firman from the Porte, to pray before the tomb after the function of the Frank monks is over. Thus Christians are not ashamed to petition a Mahomedan court for *permission to pray*. Blood of Christians was shed by Christians themselves at the tomb of their Saviour, in the very presence of the Mussulmen; and Mussulmen are obliged to make peace between Christians and Christians—and Musselmen are obliged to uphold peace among Christians by the sword. The description I have given you here, is not taken from my own fancy, but given to me by the monks of the several denominations themselves.—'The Lord has ceased from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.' I took a view (on the same day,) of the valley of Hinnom, Josaphat, and Mount Zion."....

"March 22d.—I called again on the Caraite Jews, Saadiah and Solomon, and desired them to lend me their Liturgy for some days—which they did."

The following is a translation of one of their *hymns, in which they* bewail their present condition.

up again. The Lord shall convert the hearts of men; and I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh."

Till now, we have in us a *good will and bad will:* then, a bad will shall no longer exist, *and the Gentiles shall fear the Lord.* The Messiah shall be King of the whole world, like Nimrod, Solomon, and Alexander of Macedon; and the Gentiles shall confess that Jehovah is Lord, that Jehovah is One, and his name One; and they shall no longer worship any other. Death shall no longer exist. "He will swallow up death in victory; and the Lord God shall wipe away tears from all faces." War shall no longer find a place, "neither shall they learn war any more." The dead shall rise. The law shall be observed in all its vigor and parts.....

May 1. "I called on Rabbi Ben Sachariah Smaria, and asked him who was the author of Psalm cx. The reply was, David. I inquired 'whom does David call Lord?' They confessed that they were not able to answer that question.* ..... I then went to Rabbi Mendel, the high priest; several other rabbies and students were assembled. Rabbi Mendel expressed his desire of seeing me return again to Judaism, and he had some hopes on the following ac-

* ☞ See Mathew 22. 41—46 verses.

count:—First, '*that I never play cards,* [*detested* by Jews.] Secondly, that I never went into the theatre. —— —— That I am a friend of orphans and widows, and of Jews in general, and have taken upon me the charge of their letters which the Jews wrote to Poland.' 'I answered, that the faith which I profess, my faith in Jesus Christ, enables me so to act, and that I do all this for the glory of the Lord.' We argued again for some hours. When I returned to my room, Isaac Ben Solomon, Abraham Ben Jeremiah, and Abraham Ben David called on me. We sang together a very edifying Chaldee hymn, with which they were much pleased."

The English translation of the hymn is as follows:

"Lord God of the world and worlds,
Thou art King of the kings of kings:
It is beautiful to relate before thee,
The works of thy power and wonders!
Choir.—Lord God, &c.

"I offer up praises in the morning,
And in the evening time unto thee;
O God of holiness, Creator of all souls,
Of holy cities, and children of men,
Of the animals of the field,
And the fowls of Heaven.—
Choir.—Lord God, &c.

"O Lord, most precious and great,
Redeem thy sheep from the mouth of the lions,
And redeem thy people from the captivity;

Choir.—That people whom thou hast chosen.
" Return to thy temple with all thy holiness,
Where all spirits and souls rejoice,
And shout in Jerusalem the holy city."

May 2. Moses Ben David Shleifer, (the brother of the converted Ben David) understands exceedingly well the Hebrew and Chaldean tongues; he called on me to day with Ben David—I preached to them both, for above an hour, the preciousness of the Gospel; they were very attentive. . . . . Rabbi Mendel, Rabbi Isaac, from Safet, and another Jew, Haim Takur from Safet, and Mrs. Batsheba, argued with me several hours, and showed me a book containing beautiful sentences of moral precepts. I read in it, and approved of it; but showed them at the same time, the excellency of the power of our Lord Jesus Christ, and although Rabbi Mendel and all the Rabbies plainly told me, that the Sanhedrim would have put me to death for my faith in Jesus Christ, I repeatedly confessed that Jesus is the Son of God.

——— O Lord! how much pharisaical blindness and hypocrisy are mixed with sparks of true Gospel light! Rabbi Mendel, the zealous pharisee, to day made this observation, " we must, above all things, know the will of God, before we can know the *state of* the world; and he has set the world *in their hearts* so, that no man can find out *the work of God* from the beginning to the end."

. . . . . .

I am obliged to curtail my extracts from the Journal, as the tract No. 1, will grow too large for the price I have named to persons who have engaged to buy it. The following observations, however, must come in; also, a part of a controversy held by this convert to Christ, and gospel Missionary to the Jews, and three Jewish *Morenus in one of their synagogues at Jerusalem.

———— J. W. ———— "with respect to the New Testament, I must observe, that I do not believe it is perverting the law of Moses and the prophets; it establishes the Ten Commandments, explains them in all their parts, and establishes the great truth, that Jesus of Nazareth is the Messiah of the Jews, the Son of God. This New Testament is the very same predicted by Jeremiah the prophet, and on this account I distribute them, &c. . . . . Morenu Koba." "Why do you believe in Jesus of Nazareth?"

J. Wolff. Because he has proved by the prophets, and by the wonders and signs he wrought, that he is Christ, the Son of God; and this he did also by his doctrine.——

Koba. Jesus Christ was a prophet, a dreamer of dreams, who said, "let us go after other gods;" and we have therefore put him to death.

Wolff. A scribe asked Jesus, "which is the first *commandment of all?*"—and Jesus answered him,

"the first of all the commandments is, "Hear O Israel, the Lord our God is one Lord."

. . . . . .

Rabbi Mendel. The Talmud tells us that Jesus was born of a man.——

Wolff. The manner the Talmud tells this, must convince every reasonable man that the Talmud tells *monstrous lies.*

Morenu Rabenu. He has given a new law, which is against the law of Moses; he has abolished circumcision;* abolished the Sabbath day;* and you eat swine's flesh.

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* How abominable! that this should be charged to the Blessed Redeemer —who even rested in the grave, "according to the commandment,"—and rose from the dead very early on the morning of the first day of the week. Jesus Christ was the Lord over the sabbath day. He never abolished it. He fulfilled the whole law of God. He did not destroy a particle of it. All who are saved by him, are under his law, which saith, "Remember the sabbath day to keep it holy, &c." for he said, "I, and my Father are One."—As to the abolition of the sabbath, charged by the Jews on Jesus, I have this to say, that it is either the result of ignorance, or else a continuation of their false witness against him. If Rabbi Mendel had said, that professed followers of Jesus of Nazareth had done this thing, I, for one, would acknowledge the sin:—the Gentile church " * changed the ordinance," (*Isaiah 24, 5,) when she fell ——— I do not *blame the Jews for* finding fault with the measure, but I reject *their charge against* the Saviour—I reject it with abhorrence—*Jesus abolish the law of Jehovah!* God forbid!!!—The ritual c *he took out of our way,* and nailed it to his cross; but

Wolff. He has established the new covenant predicted by Jeremiah and Malachi; the ceremonial laws of Moses were only types and figures of a better law. . . . . .

Christ and his apostles taught that the Jews shall neither be justified by the circumcision of the flesh, nor by observing the ceremonial law of Moses, but by faith in Christ, which produces conversion of the heart. And you cannot say that I am eating swine's flesh, for you have never seen me eat it, although I believe that nothing is sin which enters into the mouth, but rather that which cometh out of the mouth.

Mandel. Jeremy predicted a new covenant, but not a new law.

Wolff. The covenant made with Israel, consisted in God's having communicated to them his will by the Torah.* I challenge all rabbies here assembled,

* Pentateuch.

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declared, that "Heaven and earth should pass away, before one jot or tittle of the law should fail."——And I would ask this plain question: Is it possible for Deity to erase a statute from his own table of testimony—*a witness* made by his own hand? The fourth command in the law, is separately spoken of by Jehovah, as one that shall stand forever and ever, as a sign.* ——the Jews had the particular day marked to them by miracle, even the manna that fell not on the seventh, or sabbath day—and they hold the sign to this era, 1831.

H. LIVERMORE.

*See Exodus, 31, 17.

and all the rabbies upon earth, and I say, that no rabbi is able to give a reasonable interpretation of Isaiah 53:—but when applied to Christ it becomes light as day.

Mendel. Jesus was——

Wolff. (Interrupting him,) The Son of God.

And now, I close the extracts from Mr. Wolff's Journal, requesting the reader to bear in mind their date (1821) at which time this Missionary of the cross and glory of Christ, was not twenty six years old. Considering his youth, and his early Jewish, (that is talmudical education,) it must be owned his progress in gospel knowledge is very honorable to a true Missionary character. We should observe that the Journal was written several years prior to the *prophetical letter.* He visited England again, where he married a lady of noble family, and distinguished character; and afterward took her with him to Palestine, where he went on a second mission to his kinsmen in the flesh, the descendants of Abraham. On this, his third visit to Jerusalem, he opened the glorious testimony of Christ's second personal appearing, announcing the time and the manner of his coming. After prophesying for the space of three months to the *Jews face to face,* Mr. Wolff addressed the church *of Christ in* Great Britain and Ireland, by letter, *in which he* records his proclamation at Jerusalem

and calls on the sleeping watchmen to awake!!! The first and second pages of this tract give my motive for republishing said letter. I present it verbatim; and I also state, that I now stand before the people, in the same testimony, honestly believing, that in the year 1847, "The Lord Jesus Christ will descend from heaven, as he went up into heaven," that is in the clouds. I also state, that I believe his coming will be announced to a slumbering, apostate world, by the sound of "the seventh trumpet;" that is, "The Lord shall descend from Heaven with a shout, with the voice of the arch-angel and the trump of God—and the dead in Christ shall rise first.*"—This great day is represented as the commencement of Emanuel's reign upon earth———I must close my remarks on this glorious theme for the *present* time, and offer a few more testimonies in favor of Mr. Wolff, the prophetical Missionary of the cross and passion, the glory and triumph of Jesus Christ. Not, however, till I inform the reader, that I also have an eye on the intimation of the Savior's, concerning "shortening the days," see Matthew 24, 22.—Commentators refer to the destruction of Jerusalem by the Roman army.—I ask, what can be done then with the 29, 30, and 31 verses of said chapter.———

Mortals—read the Savior's own words.

* *Yes, first indeed!* One thousand years before the universal, or second resurrection.——

"And they shall see the Son of man coming in the clouds of Heaven, with power and great glory. And he shall send his angels with *a great sound* of a trumpet; and they shall gather together his *elect from the one end of Heaven to the other." I ask, has this ever been fulfilled? Have God's chosen people ever been gathered together in one in Christ? And hath Christ ever come in the clouds, with power and great glory?——No—— is the reply—the true reply: but,—"yet a little while, and he that shall come will come, and will not tarry—peradventure in the shortening of the days, mentioned by himself, he may arrive before the commencement of 1847. For one I ardently pray, Come Lord Jesus, Amen and Amen.

* The Jews.

NOTES.—In the year of our Lord 1826, "there arose amongst certain students of prophecy in London, a desire to compare their views with respect to the prospects of the Church at this present crisis."—And one of those truly enlightened and "wide awake ministers" writes thus, "and we held meetings during the summer, from time to time, as we could find opportunity; when *one of our number, well known for his princely munificence, thought* well to invite by special letter, *all the men, both* ministers and laymen of any orthodox

* *Henry Drummond*, Esq. High Sheriff in Surrey, and banker *in London.*

communion, whom he knew, or could ascertain to be interested in prophetic studies, that they should assemble at his house in Albury Park, on the first day of Advent, that we might deliberate for a full week upon the great prophetic questions which do at present most instantly concern Christendom. In answer to this honorable summons, there assembled twenty men of every rank and church orthodox communion in these realms. And, in honor of our meeting, God so ordered it, that Joseph Wolff, the Jewish Missionary, a son of Abraham, and brother of our Lord, both according to the flesh, and according to faith, should be of our number. And here for eight days under the roof of Henry Drummond Esq. the present High Sheriff of the county, and with Hugh M'Niel, the Rector of the parish of Albury, we spent six full days in close and laborious examination of the scriptures upon these six great heads of doctrine.

"First,—The doctrine of holy scripture concerning the times of the Gentiles.

"Secondly,—The duties of christian ministers and people, growing out thereof toward the Gentile churches.

"Thirdly,—The doctrine concerning the present and future condition of the Jews.

"*Fourthly*,—The duties growing out of the same *ward the Jews.*

"Fifthly,—The system of the prophetic visions and numbers of Daniel and the Apocalypse.

"Sixthly,—THE SCRIPTURE DOCTRINE CONCERNING THE FUTURE ADVENT OF OUR LORD.

"Lastly,—The duties to the church and world arising out of the same. Now these are points on which men are supposed to be wholly at sea, without chart, course, or polar star; and it is the common rebuke of the students of prophesy, that no two of them are agreed on any matter; and therefore the thing which I am about to say will appear the more wonderful: that though we were for the most part strangers to each other, of different churches and of different countries, and under no influence of one another, we were so overruled by the One Spirit of truth and love, as to have found our way to harmony and coincidence in the main points of all these questions. We believed in common, that the present form of the dispensation of the Gospel, was for a time commensurate with the times of the Gentiles, which again are commensurate with the period of Jerusalem's being trodden under foot, and the Jew's dispersion; that the restoration of the Jews would introduce altogether a new era into the church and the world, which might be called the universal dispensation of the benefits of Christ's death, while this is the dispensation to the church only, *which is few* compared with the *whole*. That the *conclusion of the* latter in great judgments, and the

commencement of the former in great mercies, was hard at hand; yea, even at the very door; all being agreed that the 1260 and 1290 days of Daniel were accomplished, and the remaining 45 begun, at the conclusion of which the blessedness will be fully arrived.

"And that during this judgment, which may open upon any day, we are to look for the SECOND ADVENT OF THE LORD IN PERSON, to raise his saints, and with them to reign upon the earth. All agreeing that in the view of these things, there was required of us the greatest vigilance at our several posts, and the most fearless constancy in affectionately warning and preaching righteousness to all; according as they are admonished by our Lord in the sixth vial, under which it was the universal opinion we are now living, ready for the last great and concluding vial of his wrath. Having said so much, I think it my duty farther to state the godly order and arrangement, according to which the Albury Conference, concerning the second Advent, was conducted: for, to this, under God, I attribute in no small degree, the abundance of the blessings with which our souls were made glad. We set apart a day for each subject, and resolved to give one day, and no more to each; and as we were but six free days assembled, having met on the Thursday, and parted on the Friday of the week *following, we joined* the fourth and the seventh sub-

jects together, conceiving them to be closely connected with each other. And having apportioned a separate subject to each day, we proceeded to each day's work after the following method. We divided the labor of each day into three parts; a morning conference before breakfast, the second and principal conference between breakfast and dinner, and the third in the evening. The object of our morning conference, to which we assembled as early as we could well see, was two-fold; first, to seek the Lord, for the light, wisdom, patience, devotion to his glory, communion of saints, and every other gift, and grace of the Holy Spirit, which were necessary and proper to the labor, which was that day appointed us in God's good providence." . . . . . .

———The publisher of this Tract must here restrain her pen, and be satisfied with adding one or two sentences more concerning Albury Park conferences:—to wit, as follows:

"No appeal was allowed, but to the Scriptures, of which the originals lay before us, in the interpretation of which, if any question arose, we had the most learned eastern scholar, perhaps, in the world too, and a native Hebrew: I mean JOSEPH WOLFF." . . . . . .

After giving a full account of the order, regulations, &c. of this truly apostolic and Scriptural diet, the writer concludes by saying.—"Such were

the six days we spent under the holy roof of Albury house, within the chime of the church bell, and surrounded by picturesque and beautiful forms of nature; but the sweetest spot was that council room where I met the servants of the Lord, the wise virgins waiting with oil in their lamps for the bridegroom: and sweet too was that secret chamber where I met in the spirit, my Lord and Master, whom I hope soon to meet in the flesh."

"Oh Albury! most honored of the King,
"And potentate of heaven; whose presence here
"We daily look for! In thy silent halls
"His servants sought, and found,
"Such harmony of blessed expectation,
"As did fill their hearts with holy joy;
"As if they'd caught the glory of the cloud
"That bore their Lord,———
"Or heard the silver trump of jubilee,
"Sound his arrival through the vault of heaven!
"—From thy retreat as from the lonely watch-tower,
"We had certain tidings of the coming night,
"And of the coming day! ———————
"The one to brace our hearts with dauntless resolution,
"All sufferings for his sake to bear,
"Who for our souls endur'd the ascendant dire
"Of satan's hour and power of darkness.
"The other to delight our hearts with thoughts
"And dearest joys, which are not known to those
"Contemptuous and unfaithful servants,
"Who think not of the promise long delay'd,
"Of thy most glorious coming, gracious Lord!
"*For me, and for these brethen's sake I pray,*
"*That the sweet odour of those hallowed hours,*

" May never from our souls depart, till thou
" Our glorious King, thy standard in the heavens
" Unfurl'st, and dost command the Archangel strong,
" To make the silver toned trump of jubilee
" Sound thine arrival through the vault of heaven,
" And quicken life within the hollow tomb !"—

" So singeth my soul full gladly in the watches of the morning, which I have prevented, to recal these sweetest recollections of my life. And, now I must conclude my labor by entreating thee, courteous reader, to weigh well such a unanimous voice of various ministers and servants of the Lord; and to consider well, ere thou SCORNEST UNHEARD, or UNEXAMINED, dost reject the sum and substance of the great doctrine of the SECOND ADVENT."

I shall now introduce a few extracts from the Memoirs of Pliny Fiske, late a Missionary from the United States to Palestine, whose name and memory are embalmed in the bosom of the Gentile church, as one of her first offerings to Christ, among his long desolated people, the Jews. I had the pleasure and privilege of some personal acquaintance with Mr. Fiske, during his residence at the Theological Seminary at Andover, in Massachusetts, and heard him deliver a few discourses previous to his leaving that seminary. It gives me great pleasure to quote from his pen, the name of Joseph Wolff. . . . . H. L.

In a letter dated at Alexandria in Egypt, Jan. 21st, 1822, which Mr. Fiske addressed to the celebrated American Jewish historian, Hannah Adams, he observes as follows: "We have been cheered and encouraged lately by the arrival in this part of the world, of a fellow laborer, from whose exertions we hope for great good, especially among the Jews. I refer to *———— Joseph Wolff, a German Jew, who embraced Christianity some years ago, resided awhile at Cambridge, England, and has lately come to this country, to preach the Gospel to his brethren, according to the flesh. He left Egypt for Syria just before we arrived here. He has sent to us several times, expressing a wish that our labors might be united in the common cause. We expect to meet him next spring, if Providence permit, in the Holy Land."

After this Mr. Wolff is mentioned several times in the Memoirs, as a fellow laborer with Messrs. Fiske and King. [Dear Mr. Parsons was at rest in an early grave.]

On the 12th of January, 1823, Mr. Fiske writes in his Journal as follows: "We had a long discussion with a number of Jews at our lodgings. The conversation was sometimes in Italian and sometimes in Hebrew. An interesting conversation took place between Mr. Wolff and these Jews.

* *H. L. does not* feel authorized to give man the title.

"A discussion followed about Zech. 12. 10.* We then proposed to Mr. Wolff to pray with them in Hebrew, and he offered the following prayer:" "Our Father, Our King, send down into our hearts thy Holy Spirit, that we all may know the iniquity of our hearts, and may be persuaded that we need a Saviour. Holy One, blessed be thou, and blessed be thy holy name, who art blessed in thyself, have mercy upon these descendants of Abraham, Isaac and Jacob, who are now sitting with us, to hear words of thy only begotten Son, Jesus of Nazareth; and give to them thy holy spirit, that they may hear and understand, and look upon him whom our ancestors pierced,—look upon Jesus of Nazareth, as their Lord and their righteousness: Amen."

From a letter addressed by Mr. Fiske to Professor Porter, at Andover, dated at Jerusalem, April 28th, 1823, I cite the following sentences; "I weep when I think of Zion and look at the desolations of Jerusalem; and I am sure you would weep too, could you see what I see.———My first impressions in regard to our mission were discouraging, but I now feel much encouraged. We have already sold 70 Testaments and Psalters, and have distributed more than 300 Tracts; and Mr. Wolff is engaged day and night in preaching to the Jews, and disputing with the Rabbies. . . . .

* *And I will* pour upon the house of David and the inhabitants *of Jerusalem, &c.*

May 2d. "During our residence at Jerusalem, Mr. Wolff occupied a room on the side of Mount Zion, near the residence of the Jews, with whom he labors almost incessantly." In a letter to Mr. Temple, dated Sept. 13th, 1823, Mr. Fiske writes, "We all (that is, the Missionary trio,) harmonize very well, as Mr. Wolff says," &c.

On the 202d and 203d pages of the Memoir, is the following quotation from Mr. Fiske's Journal: "In the evening, in company with Mr. Wolff we celebrated the love of our Redeemer by receiving the Holy Supper. The time,* the place, our employments and prospects, all conspired to increase the tenderness and solemnity of the occasion. We renewed our religious vows, confessed our sins, and implored forgiveness. We gave ourselves anew to each other in brotherly love, and dedicated ourselves anew to the missionary work." . . . . . Here end my extracts from Mr. Fiske's Journal; and now I shall present the PROPHETICAL LETTER OF JOSEPH WOLFF, Missionary of the cross and glory of Christ.

Jerusalem, † *April 20th.*

† The year is not mentioned

* According to the *opinion* of oriental christians, this day was *the anniversary of the* sacramental ordinance.

[MR. WOLFF'S LETTER.]

Jerusalem, April 20th.

(Residing upon Mount Calvary.)

TO THE CHURCH OF CHRIST IN GREAT BRITAIN AND IRELAND.

Dear Friends,

Having passed through the desert of Egypt, with my wife, we arrived in the Holy City of Jerusalem four months ago, and settled ourselves in the Greek convent of Mar Michel. Being deprived of the protection of Ambassadours and Consuls, is the natural consequence of the present political events;—but still you see there is a higher ONE who protects us—The Lord from Heaven, without whose will not a hair can fall to the ground. On my arrival here I thought that caution must be used; but how can caution be used when immortal beings who are either to be eternally happy or eternally miserable, call to see us for the purpose of hearing what I have to say. Wretched is that Missionary, and *WO* be to that Missionary who at such a moment thinks proper to use caution and be silent on the great point!!! In short I proclaimed, for *two months* to the Jews, this great truth—1. THAT JESUS OF NAZARETH came once on earth despised and rejected of men, to die for poor sinners; and 2ndly, THAT HE WILL COME AGAIN WITH GLORY AND MAJESTY, and glorious in *his apparel,* and travelling in the greatness of his *strength;* HE WILL COME, THE SON of Man, in the year

EIGHTEEN HUNDRED and FORTY SEVEN, in the clouds of Heaven, and will gather all the tribes of Israel, and govern in person as Man and AS GOD, in the literal city of Jerusalem, with his saints, and be adored in the Temple which will be rebuilt, and thus he shall govern 1000 years.——————And I, Joseph Wolff, shall see with my own eyes Abraham, Isaac and Jacob in their glorified bodies, and I shall see Elijah and Isaiah, David and Jeremiah, whose songs have guided me to Jesus of Nazareth. I shall meet them all here, at Jerusalem, where I now write these lines!

These were the topics upon which I spoke, not only with Jews, but likewise with Musselmans. The scriptures beside us could testify of all this truth, having been circulated publicly in the market place at Jerusalem.

We went to Bethlehem, and there in the open market place, I proclaimed the Gospel to the christians of that place, not far from the spot where the holy child, JESUS, was born.

The second method of caution which I used, was this: I went to the Turkish Governor, and told him that I was spending my time in speaking with Jews, and other nations on this object of religion. The Jewish Rabbins have pronounced an excommunication, and have threatened with imprisonment all those Jews who should call upon us, which *prevents them now* from coming; but I do not despair; and we are now establishing a school for

Gentile children, in order to provoke to jealousy the Jews of Palestine.

And another method of caution which I used was this;—The Jews accused me to the prime Minister of Damascus, (who is a Jew himself) as a disturber of their religion. I sent to that very prime Minister a copy of the new Testament, exhorting him to examine it, and to admonish the Jews of Jerusalem not to be so intolerant. He wrote me a kind letter, as an answer, and acknowledged the receipt of the book. I mention all these circumstances for the purpose of rousing all Missionaries, and encouraging them to press forward to the place of their destination, and trusting in the Lord at a moment when they are deprived of human protection; and *not to stop in Italy when they are destined for Turkey.* And I write these lines for a higher purpose: namely, to rouse the gentile churches from their *deep slumber;* and to examine scripture and not commentaries, in order that they may understand the words of the prophets, of which they appear to be ignorant—as ignorant, and obstinate in their ignorance, and pleased with their ignorance respecting the second personal coming of Christ, as much as the Jews are ignorant and obstinate, and pleased with their ignorance and obstinacy, respecting the first coming of our Lord *in his humiliation.* And let me repeat what I have *said again* and again to the Missionary societies for

the promotion of the gospel among the heathen, that they will not succeed, until Jerusalem shall be established in her beauty, and shall be the joy of the whole earth:—Until that glorious time shall come, when Elijah the prophet shall prepare the way of the Messenger of the Covenant, to turn the heart of the fathers to their children, and the heart of the children to their fathers: only then, "when the mountain of the Lord's house shall be established," literally established, "in the top of the mountains," &c. then, all nations shall flow unto it:—then, many people shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob;" and, "then, they shall walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

And I write this letter from Jerusalem, to tell to the Jews at London, the awful truth, that, whilst I hope glorious events for the Jewish nation, that my preaching the gospel will serve chiefly for the condemnation of the present generation of the Jews in England and Palestine; for they are the most horrid idolators; and money is their idol; and their self-conceit, and self-sufficiency, and vanity have reached the height of disgustingness; and not only disgustingness, but in the countenances of some, devils are dancing about, and especially in the countenances of the learned Rabbins, who are literally often "companions of thieves," deceivers, impostors,

swearers, perverters of the law, unclean in body and soul, persecuters of the poor, enemies of the orphans and widows; and they are those wretched shepherds of Israel, upon whom the prophets of old, and even Jesus Christ himself pronounced woes: and authorised by the Lord Jesus Christ, I pronounce over them, WO! Wo! Wo! But I still foresee, that this very call, which will give offence to both Jew and Gentile, will be, by the blessing of God, the instrument of rousing several to their duty.

JOSEPH WOLFF.

Mortal man, woman, or child! whose hand of feeble clay dost hold this book, whose eyes have rested on the Tidings, and the warning, that came from the city of Jerusalem, without whose gates Our Lord was crucified, be careful how you treat them! Suffer me to point you to a text of Scripture, recorded from the pen of an inspired apostle, and entreat you to obey the command; "Despise not prophesyings."* See Paul to the saints at Thessalonica, 1 Epistle, 5. 20.—Read the Chapter, it refers to "the great and terrible day of the Lord."—In the 21st verse, the apostle exhorts us to "prove all things, and hold fast that

* Prophesying has three main divisions, or heads. 1st, Foretelling future events. 2d, Portraying the judgments of God. *3rd, Teaching* the truths of the Gospel.

N. B. I believe I borrow this from Adam Clarke,—but I cannot say exactly.

which is good."—In the 17th, to "pray without ceasing;" and in the 19th, writes, "quench not the Spirit."—By another apostle we are admonished and taught, that we must try the spirits, to know whether they be of God. "To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them." With regard to the coming of our Lord, in 1847, I have this to say, that Daniel the prophet received the tidings from Christ himself, in answer to the prayer, "O, my Lord, when shall be the end of these things." The record is preserved to us, and handed in the English tongue, as follows, and he said, "go thy way Daniel, for the words are closed up, and sealed till the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." And from the time that the daily sacrifice was taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

Now see verse 11.—This designates the season called the Gentile dispensation, which commenced on the Jews wilfully and deliberately rejecting Jesus of Nazareth; and must continue till "the fulness of the Gentiles be come,"—till the Gospel is published (for a witness,) mark that (for a witness) *among all nations*—and the Spirit of Christ has *been rejected* by the Gentiles, as his person was

rejected by the Jews. — — The Spirit of Christ is always a witness to the Word, as the Word of Christ is a witness to the Spirit; and they always agree. Christ, the anointed preacher of righteousness, declared that all things which were written in the prophets, &c. &c. concerning him should be fulfilled. His personal reign then is established by his own mouth, in referring to the Old Testament prophets—and the time of his coming also, by the same rule.—It will be disputed however, that Jesus declared "no man knew the day nor the hour."—I am aware of this; and am prepared to say, 1st, that our Lord omitted the term *year*, in his declaration.—It must be recollected also, that at the time Jesus made it, he was in humiliation, and chose to stand in his doctrine, as the Son of Man, and in that character chose to say, "my Father is greater than I," that is, divinity greater than humanity, which we certainly know.—2d, It could only refer to the time in which he spake, that is, in humiliation,—for after he was glorified, it is declared of him, that *all* things are in his power. 3d, He did not declare that the era of his second appearing should never be designated, on the scale of a year. I apprehend that Jesus Christ included this great revelation among the *all* things, that the spirit of truth should teach his apostles, that holy Comforter, whom the Father would send in the name of *the Son, [mark* that,] "in my name."—See John 14,

26, who should bring all things to their remembrance.—Certainly all the gospel writers fully believed in the personal coming of Christ the second time, to reign as a king; and that a time was set or fixed for his appearing "in the clouds of heaven," they also believed. But to their ministry it did not appertain, to declare any thing more than their Master taught, concerning the time.—It was fit that this work should be reserved till it became absolutely necessary for it to be done; and when it is done, the prophecy of olden times is revived, and we hear the great Angel of the Covenant announcing the data of his declaration to Daniel, through Joseph Wolff. Here I shall remark, that the proviso of the Savior's, concerning the necessity of shortening the days, is not set aside in naming the year 1847, as the era of his "coming in the clouds." By no means. 1847 is the very period declared by Joseph Wolff. His shortening the days is an act of sovereignty, which is his own right, and is another testimony of the great love wherewith he loves the Jews, who are certainly his elect. It is proper, and it is necessary for the churches of the Gentiles to know this one truth, viz: that Jesus Christ's second appearing is especially pointed to, as the rallying point for Judah and Israel, that he cometh to assemble "her that halteth, and to gather her that was driven out;"* and that the King of kings

* Micah 4. 7.

owns them, *first in his Millennial Church, as it is written, "the last shall be first." The Jews are his witnesses. From them we must receive the word of the Lord; and Jerusalem is the place where they must stand to declare it. The testimony must be issued from that city, and travel to the ends of the earth. It has come to America, and is now published at Philadelphia, the city most highly favored in her foundation, and in her name, of all the American cities.—Ancient Jerusalem is to be "the vision of peace at her restoration," and Philos Delphos signifies "brotherly love." It is a precious name; and may the inhabitants prove themselves (in these last days,) worthy the title, and love the elder brother of our Lord; and begin the grand work of sending the "swift messengers" to comfort "the afflicted" on our western borders. Ye stewards of the Lord's † gold and silver, give wings to the tidings of his coming, as published in this tract, and let "the wilderness and the solitary place be glad for them," and rejoice with joy and singing. O! that this little book may reach the Aborigines of the land called Columbia, who have long been a spoil and a prey.—They will receive the message, I am assured they will, though the Gentiles reject it.

Concerning the Gentiles rejecting it, I do not think they *all* will do so; for among them Christ

* *Micah* 4. 8. † See Haggai 2. 8.

Jesus the Lord hath some precious jewels—these "fear the Lord, think upon his Name, and speak often one to another."——But I fear, that the number is small, the number who believe that Jesus Christ is coming in the flesh;* and I fear also, that some who profess to believe it, will oppose the prophetic letter—they will defend their unbelief with scripture texts. It is indeed begun—in my ears it sounds.

1st. "No man knoweth the day or the hour," &c. I believe this, yea I believe it fully.

1st. Jesus Christ was not then glorified.

2nd. The day—whether the new moon, or any feast day of the Jews;

3rd. The hour—whether "at midnight, or at noon, at the cock crowing, or in the morning."

But the year—the year, the year, remember reader, Jesus Christ did not mention that. If he had said the year, we should, that is, I should dwell longer on the text—as it stands, however, I have two remarks more to make.

1st. Our Lord did not say, that the time of his coming to reign on the earth, should not be known by him before hand, as "the Son;" for he knew that Glory would succeed his sufferings—he knew also, in God's glorifying the Son, was included ALL power in heaven and earth; and that he should

* *The original* text. 1 Epis. John 2 3 verse.

send forth the Holy Ghost in the last days to testif of his second appearing.

2nd. If we consider the opening of the book, ths was sealed with seven seals, as done by the Lio of Juda, it will settle the sincere hearted at onc respecting the Lamb's present knowledge of th time of his appearing; and as soon as the mind i confirmed in this faith, the great point is settlec for, it being the prerogative of Jesus Christ to d as he pleases in heaven, and as to his power is joir ed his *will* to answer the prayer of faith, we hav a right to believe, that in answer to this savin prayer, he will defend his people who say, he i coming in, (that is *at* or within the time specified 1847.———

I anticipate unbelief from another quarter.

In addition to the above text, will be added, th 35th. verse of the 21st Chap. of Luke. "For a a snare shall it come on all them that dwell on th face of the whole earth."

Now, 1. What is coming? Answer: The king dom of God—that is Emanuel's reign and glory.

2. "As a snare."—That them that dwell on th face of the whole earth, should be taken at una wares in the toils of his power.

3. Them that dwell—that "are settled on thei lees."

4. On the face, &c. The face of the earth is it *aspect—its* real character—and all them that r *the world* are not of the Father; but—"his we

is with the righteous;" and before the Great Day of the Lord, his little ones, no doubt, will hear him calling them to retire from the world, and hide in their chambers. Yes, in the time of "the whole world's wondering after the beast," and saying "who is like unto this great Philosophy," the little ones of Jesus will be raised from the face of the earth, in spirit; and as to their persons, they will be separate from the beast, who at that *awful* time will be worshipped by "all them that dwell upon the earth," because they have rejected the Lamb, and their names are not written in his "Book of Life." The numerous allies of the Beast are to be allowed a time and space to fulfill all their abominations; and it will be a dreadful scene! But, Behold the end—"they shall drink of the wine of the wrath of God—and the smoke of their torment ascendeth up forever and ever!"

There is another way of defending unbelief of these tidings—even with the text given to us, who live under the "sixth trumpet and vial"—"Behold I come as a thief"———I ask the unbeliever in the tidings—why the Lord will come so?—Did he not say *Watch*?————A thief comes in the night, however; and O ye Gentiles, who have rejected Christ, and rent his seamless garment—who have parted it among you, and cast lots upon his vesture—be it known to you, that in the night *of your apostacy*, he will come as a thief; and

you shall hear the great voices declaring "it is done."

I shall introduce two texts more, that are in use by unbelievers of these tidings. The first was spoken by our Lord to his apostles, whom he had chosen, on the day in which he was taken up into Heaven: "It is not for you to know the times or the seasons, which the Father hath put in his own power." Here the unbeliever rests—he goes no farther—But the believer travels on to the next verse.—

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me."—The Comforter was certainly to take of the things of Christ, and show them to his witnesses—and we may safely believe, that as "unto them it was given to know the mysteries of the Kingdom of Heaven, they were informed that the Gentiles were to come into the place of the Jews, and hold the ordinances of God's house for a given time—that when their times of probation should be fulfilled, then the Lord would come again, and restore the Kingdom to Israel. We have abundant evidence that one of them at least, knew the times and the seasons, after the descent of the Holy Ghost: I mean John, the writer of the Book of Revelations. It certainly was given to him by the Spirit of our ascended Messiah, by the Spirit of *God the Father,* to know the times and the seasons,

which, before the ascension and glory of the Lamb in Heaven, were "not for him to know."

The other text that I propose to mention (which is the last for this book) is Paul's declaration to the church at Thessalonica, "But of the times and seasons brethren, ye have no need that I write unto you"—1 Epis. 5. 1. A writer in the "Morning Watch," (published at London, England) gives a short, plain, and I think sufficient comment on the passage—he says that "Paul, though he had been only three sabbaths at Thessalonica," (Acts 17. 2.) had sufficiently acquainted the Thessalonians respecting "the times and the seasons," as that day should not overtake *them* as a thief; *they* being children of the light and of the day; and being such, were not in darkness respecting the future.

The vision of Messiah's glory is certainly at hand, when "He that shall come, will come, and will not tarry;" and it is of everlasting importance to us, that we believe in, and wait for his appearing. "Prepare my soul to meet Him!"

H. LIVERMORE.

[☞ *The following piece was written by Henry Drummond, Esq. Mr. Wolff's generous English patron.*]

Let us ask, who is it that is coming? It is the Man Christ Jesus, Immanuel, God in our nature. It is the God of War, who is coming to destroy the kingdoms of Europe, which have persecuted the believers in Him, and oppressed the poor and the widow, and him that had no helper. It is the Prince of Peace, who is coming to establish his kingdom of righteousness on their ruins, in which the meek shall inherit the earth, and the very bells on the horses shall ring holiness unto the Lord; who only went to heaven "until the times of the restitution of all things." (Acts iii. 21; Luke xix. 12.) It is the seed of the woman (Gen. iii. 15,) who is coming to bruise the devil's head, and to cast him out from this world, which he has so long tormented with sin, sorrow, tyranny, disease, and death. It is the Heir of Abraham, who is coming to take possession of the land given by God to his father. (Gen. xv. 18.) It is the root and offspring of David, who is coming to reign over the kingdom of Israel for ever and ever. (1 Chron. xvii. 12—27.) It is the Son of Mary, who was born in Bethlehem, lived in Judæa, and was crucified on Calvary, who is coming in like manner as he went away. (Acts i. 11.) It was the person of the man who went, it is the *person of the man* who shall come.—But not for the

same purpose. He came the first time to be despised, spit upon, and killed: He came to offer salvation to all who will have it: He came to pray to the Father for all who ask Him to do so. He is coming a second time to be admired in all them that believe, but to dash to pieces all the rest of Christendom: He is coming to trample upon them in His fury, and to stain His garments in their blood: He is coming to pray for His enemies no more, but to repay them with vengeance. Reader, whoever thou art, into whose hands this sheet may fall, rich or poor, Prince or beggar, Churchman or Dissenter, Papist or Protestant, sinner or saint, infidel or pious, Christian or Turk, Jew or Gentile, I conjure thee, as thou valuest thy life, lose not a moment in running to the Bible; and do not leave it until thou art satisfied by it, that the coming of Jesus will be for thy profit, and not for thy loss. Talk no more about names or sects; art thou a saint or a worldling? a child of God, or a child of the devil? a member of Christ, or not? an heir of glory, or an heir of wrath? are Christ's works imputed to thee, and thy sins imputed to Christ? Let not the devil delude thee by persuading thee, that because thou art a member of this or that church, therefore thou art a Christian; he was a liar from the beginning and is trying every moment to destroy thy soul. Pray instantly to God for the sake of Jesus Christ *to give thee His* Holy Spirit to teach thee; cast

thyself, like a man in despair, wholly on Jesus, and on His cross. Until He comes, faith in his blood shed at His first coming, will cleanse thee from all thy sins: but not after He comes again. Thou hast no time to spare, for as soon as He comes, thy doom is fixed irreversibly: the door of hope is closed to all: to His servants by possession; to the damned by despair!!!

[The following piece contains the latest intelligence published in this country respecting Mr. Wolff, the writer of the Prophetical Letter.]

Episcopal Recorder, published at Philadelphia, Saturday Morning, May 7th, 1831.

—— JOSEPH WOLFF.

The Committee of the London Society informed their friends in their publication for July, 1830, that Mr. Wolff had been requested to return to England. They have now with regret to mention, that Mr. Wolff has, in consequence of some conscientious scruples in his mind, declined complying with the wishes of the committee; and having determined to proceed though the interior of Africa to the Cape of Good Hope, has relinquished all further connexion with the society, expressing this his determination in terms of the best Christian *feeling*, grateful for the kindness and benefits he *has received*, and anxious in his individual capaci-

ty to render any service to the cause they have mutually at heart, that may be in his power.

The Committee lament that any circumstance should have occurred to make this dissolution necessary, and desire to express their sense of the great services rendered by Mr. Wolff in the propagation of the knowledge of Christ among various nations, and especially among his brethren after the flesh; and while they are unable any longer to guide or assist him in his journeyings, they would wish him God speed, and trust that he may be mercifully preserved from all perils and dangers in the course of his projected long journey, and be enabled successfully to preach the unsearchable riches of Christ among the nations which he is about to visit.—*London Jewish Expositor.*

☞ [The following piece I present as a sample of the sentiments published in Great Britain. H. L.]

"Seal up the prophecy until the time of the end; the wise shall understand."—(Daniel 12.)

"We assert that the time is arrived, and offer *sufficient proof of our assertion; and this scriptural proof ought to be received as sufficient warrant for our expectations." . . . . . .

It is often asked "Had not our ancestors know-

*The writer alludes to the writings of Bicheno, Whitaker, Tower, Faber, Cunningham, Frere, Way, Bayford, and Irving, *on the subject of* unfulfilled prophecy.

ledge sufficient for salvation? and then inferred that the same knowledge will suffice to save us, and that we need not seek after more." There is a confusion in this way of speaking, which requires to be explained; and which may be easily done, as it proceeds from using knowledge in an ambiguous, and salvation in an indefinite sense. Faith springing from knowledge saved them, and their salvation was attained through death. Their saving faith rested on knowledge of doctrine—a knowledge at all times necessary, and always possessed by the true servants of Christ. But we believe a time is near at hand when salvation will be decided before the hour of death, according as a man is ranged under the banner of Christ, or that of Anti-Christ; and moreover, (which is a still more awful consideration,) that *many who think themselves sincere, and who now appear to rank with the soldiers of Christ,* shall be found unprepared for THE EVENTS which shall burst like a THUNDER CLAP upon the world; and some *timidly* apostatize; some, like the foolish virgins, run to buy their oil when they ought to be ready to go forth to meet the bridegroom. The knowledge of doctrine which in ordinary times suffices for saving faith, will not suffice to save in times like these, which will require knowledge of every kind, and when our Lord has told us, the delusions shall be so very plausible as to "deceive (if *possible,) the* very elect.——"

May God preserve us; enabling us to put on the whole armour of God;" to "watch and pray always, that we may be accounted worthy to escape all those things that are coming upon the earth, and to stand before the Son of Man!!!"

Morning Watch; or Quarterly Journal on prophecy, and Theological Review. No. 4, p. 542.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they that testify of me."—JESUS CHRIST.

Yea, Holy Jesus! in the sacred page,
Thy testimony rings from age to age;
Of Thee did Moses write, and prophets sing,
Their glorious Antitype, their heavenly King—
Thy Advent first to suffer, love and die,
Thy resurrection and ascent on high;
Thy Mediatorship at God's right hand,
Thy second coming to the holy land,
Thy reign, Millennial! O, the rapturous sound!
When saints are glorified, and satan bound—
And last of all, thy solemn judgment seat,
Where small and great, where Greek and Jew must meet:
Who wake not in the resurrection first,
Must then awake, and meet their Judge, the Just!

. . . . . .

Ye Gentile people! hasten to obey
The Saviour's Word, and search it day by day,
Praying that scales and beams may leave your eyes,
That you may see by faith, by faith may rise,
On eagles wings to hail the approaching hour,
When Christ shall come in majesty and power;
For come He will, and soon his cloudy car,
Will sweep the heavens of every glittering star;
His presence shame the sun, confound the moon,*
While round his brow there shines eternal noon.

* See Isaiah 24th chap. last verse.

Glory of glories, light of lights is he,
Who once hung bleeding on the accursed tree—
The Prince of princes, King of kings, Most High,
Riding in majesty along the sky.
His sacred feet on Olive's mount shall stand,
Surrounded by his host, a heavenly band;—
Judah shall bow, with Israel, and confess,
This is the Lord our peace and righteousness—
And Gentiles who have feared his holy name,
Shall in the Lion see the suffering Lamb.
Hasten, O Jesus, the auspicious day,
Unfurl thy banner, and thy power display—
Come, reign in Ariel, sit on David's throne,
And let there be One Lord, his Name be One.

BY H. LIVERMORE.

☞ *To the Philanthropic inhabitants of Philadelphia.*

☞ The publisher of Millennial Tidings is desirous of sending "the swift messengers," to the Aborigenes of America, believing that they are the very people spoken of by the prophet Isaiah, in the eighteenth chapter of his prophecy. The American churches are called upon to attend to this long afflicted people; and to prepare themselves for the glorious object that meets their view in the chapter above referred to, even of "the present to the Lord of hosts, of a people scattered, &c." O, America! Thou blossomed wilderness, the honor is conferred on thee, to have God's elect (Israel mine elect, see Isaiah, xlv. 4.) *people* within thy borders.

The day is at hand, when it shall come to pass that the Lord shall *set his hand* again the second time to recover the remnant of his people, which shall be left, &c.....Isaiah, 11th chapter. O that this nation would not wait till judgments come for disobedience; but obey the Almighty call, and relieve his poor Indians—i. e. the ten tribes of Israel.

I wish to send this book—and shall give twenty-five copies myself. Any person who may feel free to assist the object may deposit their money with me, and I shall consider the books as a sacred deposit for my Lord and Master.

This Book is neither a catch penny, nor money making business, as to the motives and object of the publisher. All persons who know me, know that I am poor, and that I am sickly too——I am ready to do all I can toward "supplying my own necessities, as well as to help others"—and I read "that a willing mind is first accepted."

I shall sell the books at a reasonable price: the whole expense of publishing rests upon me.

Fancy that sweetly airy voice,
Declares the Indian will rejoice
To hear that Christ is coming,
They'll clap their hands and joyful sing,
Glory and praise to Indian's King,
He'll come in————47.

FINIS.

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MILLENNIAL TIDINGS.

No. II.

..... "we do not well; this is a day of good tidings; and we hold our peace:—if we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the king's household."—2 KINGS, 7, 9.

..... "The Lord is at hand."—PHILLIPPIANS, 4, 5.

SECOND EDITION.

PHILADELPHIA:

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1839.

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PREFACE TO THE SECOND EDITION.

The first edition of No. II., Millennial Tidings, was published in the city of Cincinnati, Ohio, in the autumn of 1832, and was delivered to me at the time when that most appalling and very strange pestilence, styled Asiatic Cholera, was "walking in darkness" through the western states of "the land of the overshadowing wing." At Cincinnati the alarm was dreadful indeed; but I dared not quit my post until this pamphlet had come from the press. After a few copies were folded and stitched, I felt my conscience bestir me to move on toward the wilderness, whither my poor oppressed red brethren were marching by thousands,

"With toil-worn steps,"

—and I went forth, "not knowing what might befall me," in so perilous a pilgrimage for a sickly woman, who had no visible protection, and scarce any money; but I was determined (by the grace of God) to put my whole trust in the name of the Lord. Ah! yes—thou ever Blessed and Glorious Saviour, I clasped thy precious name to my trembling heart —"It charmed my fears as with a magic spell;" and by thy power (through faith) I was preserved then, and am kept until this day safe in thy gracious hand.

I issued in 1832 a small edition of this number, for I could not pay for a larger number than 500. Of these I was very liberal, giving them with cheerful readiness to many that were able to purchase, *when I could not* sell. This is, however, a poor

plan, for persons who can afford to pay for the small book, will scarce value the contents as a free gift; and, perhaps, few persons that refuse to buy, will read the pages they receive as a token of the pilgrim's belief that she is *instructed* to *teach* them. Indeed, I have reason to believe, that many persons who purchase my books, and some who pay me liberally too, neglect to peruse them. Indeed, if my own eyes may be trusted as witnesses, this is a fact, since the opening of leaves in a pamphlet, not trimmed, is necessary to reading the pages. Number II. was neglected on account of the persons I employed fleeing away (as they hoped) from the fearful cholera.

No circumstance has to this time been suffered to destroy my confidence in the testimony I have constantly borne for eight years and six months, that the present generation must witness the wrath of the Lamb, and the triumph of Judah's Lion over all His foes. Surely, "the time is at hand, the day draweth near," when "the enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke they shall consume away." Horror shall cover the wicked; shame shall overwhelm the despisers of Jesus's Gospel. Destruction shall come suddenly upon them; and they shall perish from His presence, and the Glory of His power. "Mischief (even now) cometh upon mischief, and rumour upon rumour; and this will awfully increase till the breaking forth of the fire that shall never be quenched." Who shall be able to stand? Certainly none can abide the day of His coming, and pass through the flames to meet Him safe, whose sentimental doctrine, during the time of their probation, is understood by the Holy Ghost,—"We will not have *this Man to reign* over us."

O! ye spiritually proud mystifiers of the plain, positive, and literal words of the Lord, who turn your Bibles upside down, and set your backs, and not your face, towards the risen and glorified body of Him who shed His precious blood for the remission of your sins; surely, you are neither mother, nor sister, nor brother, nor servant of Jesus Christ. It appears to me that your works are altogether in the dark; and of course your wisdom must perish; for your understanding is hid from the face of eternal truth, therefore your turning of things upside down shall be esteemed as the potter's clay, unfit for any place in the Kingdom of God, because unformed and unprepared for the service of praise and glory to Emmanuel. Oh! that you would enter into your closets, and try to bend your knees before the God of Mercy, while He waits to be gracious to your souls. Perhaps it is long since you have done this; and your limbs may be somewhat stiff; but heed it not; better even break a joint, in trying to perform a duty which is to serve your most precious privilege, than to be broken upon the wheel of judgment, when Christ is revealed from Heaven with His mighty angels, in flaming fire, taking vengeance upon all that obeyed not His Gospel.

It is a very great satisfaction to me, at this very late hour (certainly the *ninth) of the time of Gospel mercy, by the Spirit, that I never opposed the doctrine I now so zealously declare. I thank the Lord that He mercifully preserved me from so fearful an error; for to hold the spiritual, and cast off the literal part of redemption by Christ Jesus, is the

* The eleventh hour must be the reign of Anti-Christ. The *twelfth brings* the Saviour.

same as dividing the living child, or even crucifying the Son of God afresh, putting Him to open shame. It is saying to Him, there was no necessity for a resurrection of your flesh and bones. We do not choose to believe that you are really the second Adam; and that this earth is the footstool of Jesus, in the character of Lord and Christ.

As I have exposed my weakness in expressing the pleasure afforded me by reflection that I never denied the literality of God's Holy Word, I must also confess my utter unworthiness of such grace from my Heavenly Father; and I am as willing to own this, as to breathe the air of Divine Mercy; and readily proclaim, as the chorus of my highest praise to the love which redeems me from moment to moment, that God's sovereign grace is the seal of His goodness to me, a worm—a mean worm—in myself less than nothing, and vanity.

Chorus.—To whom He will His grace is given,
To whom He will is mercy shown;
The weakest thing He calls to Heaven,
And glory gives to Christ alone.
Exodus 33. 19. *Romans* 9. 14, 15. 1 *Cor.* 1. 27—31.

Of the goodness of God I have a right to boast. I know His long-suffering, merciful, gracious name; it is proclaimed continually in my soul: Jesus—this is the name of the Lord God; and I experience that He is abundant in goodness and truth. I know nothing in religion but Christ and Him crucified; for He rose from the dead, which justifies my faith in His blood; therefore I am sure that Jesus my Saviour, *is the* Christ of God, and being God's Anointed, *Jesus is the* heir of all things in a new creation of *light and glory*, by which, restitution is made of all *things which God* hath spoken for, by the mouth o'

His holy prophets since the world began.* The atonement I have received by faith in Jesus Christ: that is the poor sinner's portion. I claim it: it is mine. See Romans 5. 6—21. By the death of Christ, by the shedding of His precious blood, as the Lamb of God, I am redeemed from the curse. Jesus groaned and wept: He prayed and agonized—suffered and died for me. I glory in His cross as my portion; and confess His glory, that as He rose from the dead, ascended to Heaven, and sent down the Holy Ghost from the Father, I am bound to believe, that every word spoken concerning Him, by Moses, or in the Psalms, or by the Prophets, and His Apostles, shall all be fulfilled to the very letter. If I neglect this, I crucify the Son of God afresh—yes—over and over, just for the sake of self—always be killing him—and praise His blood; but deny his body. This would not answer to Paul's confession of Christ and Him crucified. Paul knew that the anointed of God abideth for ever; and the great apostle gloried in the cross, as His Master did suffer and die, that sin might have an end, and death itself be destroyed. In an eternal and unchangeable priesthood, (after the order of Melchisedec,) Paul knew Christ crucified, that by presenting his own precious blood as a sacrifice for the sins of his people, he obtained the excellent glory of entering into the holiest of all, in a living body, raised from the dead, and destined to locality—first, (by ascension,) to the throne of the Father; and afterward to the throne of David, which is upon earth. Paul gloried in the cross of Christ, as his Master endured it and despised the shame; for he was aware that the *resurrection of His* body with all the marks and scars

* After the flood.

thereupon, by a crown of thorns, by cruel scourging, by the dreadful nails, and sharp Roman spear, secured His own honour, the honour of God, and the truth of the original covenant, as *the* prophet that should come from Sinai, rise up from Seir, shine forth from Mount Paran, and come with ten thousand of His saints, holding in His right hand a fiery law to protect them; and prepared to write the same upon the hearts and in the minds of the people to whom (Paul declared) "pertained the adoption, and the glory, the first and outward giving of the law, the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen." Paul knew very well that the cross of Christ was his Master's passport to the glory of David's throne; and that by the unbelief of his nation in the lowly Jesus, they must be broken off from their Holy One (because they rejected him) till the times of the Gentiles should be fulfilled: then, said the apostle, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for the gifts and calling of God are without repentance." Paul knew that God had never altered nor disowned his covenant; but the children of the promise they had broken it; and must be punished seven times (prophetic calculation) for despising the oath of God, the Lord, their Holy One. Never did Paul attempt to hold forth the absurd doctrine of a spiritual reign of the Messiah, the King of Israel, in the absence of that glorified body, which (Peter, by the Holy Ghost, declared) "is made of God both *Lord and* Christ, whom (said Peter) the Heavens *must receive,* until the times of the restitution of all *things which* God hath spoken by the mouth of all *his holy prophets* since the world began." I be *not to be understood* that Paul denied the spiritu

kingdom and glory of his Master. O! no—the great apostle strictly adhered to the original divinity of Jesus Christ, and says, "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." Paul described the kingdom of God, as a perfect scene of righteousness, peace, and joy in the Holy Ghost; and testified that flesh and blood should not inherit that kingdom: he also asserts positively that he himself knew Christ after the flesh no more; meaning that he was the Son of God, being the brightness of the Father's glory, the express image of His person; and essentially God manifest in the flesh"—separate from the likeness of sinful flesh, by His resurrection from the dead, having seen no corruption. The second appearing, which is the glorious epiphany of the Blessed One, is described by Paul in his First Epistle to the Thessalonians, fourth chapter, and sixteenth verse, as the coming of Jehovah; and this answers to the testimony of Jesus himself, concerning His return to this world; for he said that he would come in the glory of his Father, His own glory; and the holy angels. I do seriously declare, that my mind is entirely free from any sentiment which favours infidelity concerning the majesty of my Saviour's reign upon earth. I sincerely believe in its literality; but not in a divorce from the Holy Ghost. I believe in the material resurrection of His body without the blood; for He said He had flesh and bones. As to the *blood*—O holy mystery—O sacred offering—Where, where is it? saints and angels, can ye tell? I trow not—"Is it not sealed up among His treasures, and laid up in store with him; but not in His *glorified person*, His kingdom entitled humanity.

Oh! the BLOOD of the Lamb! "Blood toucheth *blood!*" Meekly and prayerfully Jesus yielded

His life. He bowed His head—he gave up the ghost—the earth quaked—the sun was darkened—the veil of the temple was rent in the midst, while the Son of man uttered his dying voice in a loud cry;—but, after He gave His spirit up to the Father, nature was quiet—quiet till the moment arrived for the emancipation of His body from the tomb—then nature's bosom heaved again, to give back to God His Son, the last Adam—a quickening spirit—and yet flesh and bones. This body material for the sake of his church, which is the bride of the Lamb, —and immaterial for the glory of God, must ascend back to Heaven, and is in the bosom of the Father, made both Lord and Christ. There He meekly waits, interceding, mediating, advocating, for mercy to endure—until Michael, the archangel, reports to the Father, that He must send Jesus Christ quickly. "Behold I come quickly"—yes—there is necessity—for Michael's battle with the devil, results in the latter coming down to the earth, that is, taking possession of a body prepared—"the man of sin"—"the vile person"—"the wild animal"—and this commences the devil's "short time," and "great wrath"—three years and a half previous to the close of the vision of judgment upon Jerusalem and her children, on account of the transgression of desolation, which was committed by Manasseh, who "did evil in the sight of the Lord, like unto the abominations of the Gentiles, whom the Lord had cast out before the children of Israel."

1. "Manasseh built the high places which Hezekiah his father had destroyed; and he reared altars *for Baalim,* and worshipped all the host of heaven.

2. "*Also he* built altars in the house of the Lord, *whereof the* Lord had said, In Jerusalem shall my name be for ever.

3. "And he built altars for all the host of heaven, in the two courts of the house of the Lord.

4. "He caused his children to pass through the fire in the valley of the son of Hinnom.

5. "He observed enchantments and witchcrafts, dealt with a familiar spirit, and with wizards.

6. "He wrought much evil in the sight of the Lord to provoke him to anger. He seduced the children of the ancient covenant "to do more evil than the nations whom the Lord had driven out of the holy land.

7. "And he set a carved image, the idol which he had made in the house of God, of which God said to David and to Solomon his son, In this house and in Jerusalem, which I have chosen before all the tribes of Israel, will I set my name for ever."

In the height of his mad career, Manasseh shed the blood of prophets whom God sent to warn the people, and he shed innocent blood (infants) very much, till he had filled Jerusalem with blood from one end to another—therefore, God said, that He would bring evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil," &c. &c.

This judgment of the Lord God of Israel, (which was revealed by His holy prophets) was executed *about fifty years* after the death of the most wilful *and wicked king* that ever swayed the sceptre *the kingdom of* Israel or Judah; and Ezra reme

bered the cause when he recorded the judgment: When "the Lord God sent bands of the Chaldees, and bands of the Syrians, and bands of the children of Ammon, against Judah, the writer of the history exclaims, "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did. And also for the innocent blood which he shed (for he filled Jerusalem with innocent blood) which the Lord would not pardon. See 2 Kings, 24. 2, 4. The piety of Manasseh's father, and the more extraordinary devotion of his grandson, were not mentioned at that time. "The transgression of desolation" must be avenged, or justice and judgment cease to be the habitation of God's throne; and two thousand three hundred days (a day for a year) is the time appointed for the duration of the vision of judgment, decreed against the beloved city. I have an impression that the carved image, which Manasseh placed in the holy temple, was suffered to remain just two thousand three hundred natural days; and God had said to the children of Israel, by Moses, that after the number of days (each day for a year,) they should bear their iniquity concerning searching the land, &c.; and they should know His breach of promise." See Numbers, 14. 34. To Ezekiel, also, the Lord appointed a day for a year. See 4th chapter, verse 6. Concerning the fifty years (an interregnum period between the commission of the transgression of desolation and the captivity of Jehoiachim,) I have thought of that text, "As the days of a tree are the *days of my* people"—Isaiah, 65. 22; and two *things occurred* to my mind—the first, it seems *probable that* the idol was made in fifty days—*perhaps there were* fifty trees in the idol grov

which Manasseh set in the house of God. At any rate, the Lord gave Judah the space of seven sabbaths in Jerusalem, after the transgression of desolation took place; and the vision of judgment opened upon that devoted city almost twenty-three hundred years gone by; so, that Mr. Wolff must be correct in his belief, that the Glory of Israel will reflect His holy image upon the covenant church of the living and true God, in the year of our Lord and Saviour, JESUS Christ, eighteen hundred and forty-seven; for the whole lapse of the twenty-three hundred years, finishes the indignation; and the word of God is sure, which saith, "*THEN* shall the sanctuary be cleansed." "Judah is God's sanctuary; and Israel is his dominion." Psalm, 114. 2. "The earth shall tremble at the presence of the Lord."

I have written a longer preface than I intended; and shall now close, saying, that the signs of the times are faithfully warning us all to be diligent in preparing to meet our Judge. JESUS saith, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." I am Alpha and Omega, the beginning and the end, the first and the last." "Blessed are they that do his commandments."

Let us search and try our ways, and turn to the Lord—I mean the King of Glory—believing that He will come quickly in the clouds of heaven, to Him be glory for ever and ever. Amen.

HARRIET LIVERMORE,
A Pilgrim and Stranger in the Earth.

Philadelphia, February 17, A.D., 1839.

MILLENNIAL TIDINGS.

☞ To the Jews—Remember Jerusalem.
☞ To the Indians—Gather yourselves to the wilderness, and God will bless you.
☞ To the Gentiles—"How is it that ye discern not this time."

THE first number of Millennial Tidings was prepared for the press in very great haste, as the situation and feelings of the publisher rendered it necessary and unavoidable. Joseph Wolff's letter appeared to me at that time more precious than all the mines of Peru, as it contained the proclamation of my Redeemer's second advent in 1847; an event that I still declare, with all sincerity of soul, is the crown of my rejoicing in the Lord. Little did I think that my effort to rescue that letter from oblivion, and my endeavours to awaken the attention of professing christians in North America, to an event so glorious, would be treated with cold contempt. Alas! its reception betrays the state of professors of religion—Christians! you are false hearted toward him, whose name you bear. If you truly loved *Jesus* you would hail his personal appearing with rapture, you would cry aloud "come Lord Jesus, come quickly." My object in publishing an abstract of the early memoirs of Joseph Wolff, also extracts from his journal, and the testimony of others concerning him, was this:—

I thought that Joseph Wolff was not generally known; and that an understanding of his origin, experience, character and career, was a necessary *appendage* to his unequivocal declarations and *censures.* I therefore laboured to introduce him as a *substantial* witness for the Lord.

My own remarks on the second advent I offered with ardour, but I know they are marked by infant weakness.

Henry Drummond's Universal Warning, led by the question "who is coming," is profitable for doctrine, for instruction and reproof.

Mr. Irving's description of "Albury Conference," contains useful matter, and I am not sorry that it occupies five pages in No. 1, Millennial Tidings.

I do not regret that I have published Joseph Wolff's letter under the name of Millennial Tidings. I regret the coldness, the ingratitude, and scepticism of professing christians toward the subject of his letter. I have meditated on the wonderful theme day and night, for twelve months. I have read, studied, and have searched the scriptures, and have cried to the Lord, "Open thou mine eyes, that I may behold wondrous things out of thy law." My prayers are answered from day to day—God, my Saviour, hath applied the "key of David" to my understanding, and the prophecies are manifestly "lively oracles" to my soul, even the Oracles of Redemption by Jesus, unto the glory of his purchased possession of this earth for himself.

I discover daily an increase of evidence concerning the literal meaning of the promises and threatenings, set forth in the word of God. It is in their fulfilment—past, present, and anticipated. The past adds pungency to the present—the present premonishes of the future. I look back on ages gone, and behold God's words fulfilled so far to the letter.* I pause to view the world as it is, and they are coming to pass, while signals are presented of events approaching that will expound more fully his sove*reign decrees on* a world lying in wickedness, and *lost in sin.*

* *The state of the* Jews, Jerusalem, and many revolutions.

I have endeavoured to stretch my views exactly on the line of scripture truth, jealous of a bound circumscribed by my natural conception of the fitness of things, and anxious to repel any imagination that flows in the channel of self. Teach me, O Lord, thy spirit is good, lead me in the way of truth, is certainly my hearty prayer. And I believe, that in answer to my supplications, the compassionate Saviour, (in whom I trust, to whose name all within me bows, confessing that Jesus is Lord, to the glory of God the Father,) hath inducted me into the heavenly study of millennial prophecy. It is a blessed privilege—how far beyond my deserts, I have no language at command to express. It is a privilege I intend to try with all my powers to improve. Help me, O my Saviour! Make thy strength perfect in my weakness. Use me if thou pleasest, and use me as thou pleasest, and send me where thou pleasest; direct, command, and control me, thou always good and just, thou ever merciful, and altogether lovely, Holy and Blessed One! Let my poor, foolish, fallen nature never, never interfere with any demand of thine upon a soul thou hast redeemed by thy blood! Suffer not men or devils to frighten or allure my mind from pursuing the study of thy word! And O, give me assurance boldly to testify that thou wilt shortly bruise the serpent's head, and throw about him that chain of Almighty power, which he knows is cast in the mould of thy righteous furnace, for him and his fallen confederate usurpers. Help me to testify of thy glory, that will follow, and if thou wilt have me die for so doing, O do thou but grant me grace to meet the flash of a pistol, or the point of a sword, with "*Lord Jesus* receive me."

HARRIET LIVERMORE.

MILLENNIUM.

"Give us your entire views of the Millennium," is cried in my ear, very frequently, since I have borne public testimony in Cincinnati. "The doctrine is new and strange to the people, they do not understand it."

I will endeavour to give my views of the Millennium. Blessed Jesus, I believe thou wilt help me! And rather than leave room for unbelievers in the orthodox, scriptural, and reasonable scale of redemption completed, and universal restitution made, by the personal appearing of Jesus Christ to reign on the earth one thousand years, to cavil at my testimony after I leave the United States, and am gone to the wilderness, I will venture on farther expense, by issuing a second number of Millennial Tidings. Blessed Jesus I will trust in thee, and go on.——

And 1. My view of the subject itself is, that as to its age, millennium in scripture record is only six days younger than this terrestrial globe. "God blessed the seventh day, and hallowed it."—2. As to its being "new and strange" to the people, I believe it is their own fault.

But persons say, "we believe in Millennium as much as you do; but we believe it is a 'spiritual affair.'"

Answer. So do I. I sincerely believe that "God is a Spirit, and must be worshipped in spirit and in truth." I believe too in his triune manifestations, Father, Son, and Holy Ghost; and "*these three are ONE.* I believe in the second manifestation of *God, even the Son,* that he is the centre of unity in *the Godhead;* and that in him is hid all the trea-

sures of wisdom and knowledge—wisdom and knowledge, infinite and eternal. All things were made by him, and for him; and by him all things consist." The Son is God! the Son is man; and great is the mystery.* "God manifest in the flesh—beyond controversy!!!"

I believe that this manifestation of God is represented in Scripture, as answering to three grand purposes of the immutable God over all, blessed for evermore. 1. To seal his own glory in the sight of all his intelligent creation. 2. To make man holy as his Maker; and third, to make him as happy as God is happy, according to the measure of a being proceeding from, and born of God. In this way, I believe that Christ is all in all!

I believe that *all scripture*, from Genesis, the first chapter, to the end of the Apocalypse, is testimonial of Christ. That the meaning of scripture is two fold, as Christ is certainly two fold—Son of God, Son of man; that the meaning of scripture is both literal and spiritual—that to discard the natural, is to reject Christ's manhood—that to disbelieve the spiritual, is denying his Godhead. My God! preserve me from scepticism! I believe now, O may I hold fast thy sacred word!

As to the prophetic parts of scripture, I believe in their entire fulfilment, some both literal and spiritual, as for instance, "He shall come down like the rain upon the mown grass, as showers that water the earth."† Read the second chapter of Acts, particularly the 2, 3, 4, 38—47 verses—a grand exhibition of the spiritual fulfilment of a glorious branch of prophecy, which has been often repeated since that day, though in smaller measure, since

* *I E.* to Tim. 3. 16. † Psalm, 72. 6.

apostolic faith failed from among the children of men.

For the literal fulfilment of this prophecy, I refer to the following plain scripture testimony.

1. He shall come down. Not that he shall at that time be born of a virgin—do not suffer your minds to be diverted from the proper object set forth in the 72nd Psalm. It is a millennial song; and as the royal prophet touched the faithful cord, "let the whole earth be filled with his glory, Amen and Amen," he testified that "the prayers of David, the son of Jesse were ended," which implies, that as a servant of God, he could desire no more, and as a type of Christ (the anointed) intercession ceased, and glory began. But to the words, "He shall come down."

Read our Lord's declaration, recorded by three Evangelists.

"And then shall they see the SON of man coming in the clouds of heaven with power and great glory."

Compare this grand passage with the 7th verse of the 1st chapter of Revelations, and both with the testimony of two shining ones recorded by Luke, in the Acts of the Apostles, first chapter, eleventh verse.

Here are three remarkable witnesses, together with the personal declaration of the Son of God, that old time prophecy should be fulfilled in a direct, literal manner; viz: two angels and the Holy Ghost.

2. He shall come down like the rain upon the mown grass; and as showers that water the earth.

I refer you to the testimony of the Apostle *James, concerning* the effect of the great event be*ore us—see his* sermon, recorded in Acts 15. 16. 1

refer you also to Peter's doctrine—see Acts 3. 19—21. and to Paul, see 2 Thess. 1. 10.

I shall add something more concerning my views of the scriptures, as they are intimately connected with my sentiments on Millennium.

I believe that they are "lively oracles," and not a dead letter—that "the words are spirit and life"—that "the prophecies are of no private interpretation"—that the book of the Revelation of Jesus Christ, which he sent by his angels unto his servant John, was never sealed up, except the seven thunders—I appeal to the angel who commanded John to leave them unsealed. I believe that the prophetic testimony by Daniel is opened in the Apocalypse, also Ezekiel, Isaiah, Zechariah, Habakuk's, &c. &c. &c. &c.

I believe that the scriptures are comprehended and rightly understood, by the Spirit which indited them—that faith in Christ Jesus is a distinguished agent of that spirit, in producing benefit to man from reading and studying the scriptures—that the understanding of man is the object operated upon, when light appears on prophecy—that the scripture is unchanged—I believe that God will punish every stroke of innovation, every attempt at interpolation, the least degree of subtraction, as well as careless reading of, or neglect to study them, except repentance is exercised, and reformation succeeds repentance. I believe that the scripture is a true standard and will prove spirits. Let our sentiments, our impressions, and our desires, bend to its testimony, while we earnestly, sincerely, devoutly, and with all perseverance, cry to him who was dead, but is *alive* and liveth for evermore.

"*Open thou* mine eyes, that I may understand the *wondrous things* that I read in the scriptures."

We may assure ourselves that God will be true to his word, in the full accomplishment of the whole body, and every part of it. Not one shall fail of all his promises, or his threatenings; for his mouth hath commanded and his spirit will gather them.

I believe that the spirit of truth will never apply the key of David to an old rusty lock of nature's making, that opens a heart but little better than a pit of hell. And here I would ask the question, when did the Bible appear to my christian reader like a new book, before, or after, the exercise of repentance toward God, and faith toward our Lord Jesus Christ? Call to mind the sweet hours of your first love!!!

I believe that compulsory measures are not used by the Holy Ghost, in his bountiful work of enriching the mind with millennial treasures; or I am certain that powerful testimonies, founded on the broad basis of 'Thus saith the Lord,' would not be rejected as they are at this day. Jesus Christ said to the Samaritan woman at the well, that true worshippers shall worship God truly, not by constraint, but willingly, because of their being prepared to do so; but the Blessed One, in his address to that woman, laid before her the truth, and left her free to act. She acknowledged him the Messiah in the day of her visitation, and was blest herself, and made useful to others. Jesus Christ taught his disciples to ask, that they might receive, signifying that the Holy Spirit would be given in answer to prayer. But I shall be accused of circumlocution and tediousness in giving my views of Millennium. Well, well—it will be no new thing to me to be accused by the Gentiles.

I have, (you may understand, if you give proper *ttention to the* foregoing pages,) commenced my

views of the millennium, with the institution of the Sabbath, or day of rest, following the six day's work of Creation, as it is written, "In the beginning God created the heavens and the earth." I have followed the subject, in my search after truth, I mean the truths connected with this great and glorious Sabbath, through all the books of the Old and New Testament, (and likewise the Apocrypha,) and I am well satisfied in my own mind, that Millennium commences, continues, and concludes with the *personal* return of Jesus Christ, as man and as God, to this world, his personal reign on this earth, and his entire victory here over all his foes, and that the last enemy that shall be destroyed is death.

From the scriptures I learn, that Christ in his own person will reign as a king upon earth; and not only in his own person, not alone will he reign, but in and with his redeemed church, which he hath bought with his blood. I behold the same person on the throne of his father David, that was baptized in Jordan, and crucified on Calvary; but it is glorified; and this state I view as foreshadowed in the scene quoted to by Peter in his 2nd Epistle, 1 ch. 16—18 vs. I believe that the actual reign of Christ is immediately preceded by three *grand* events.

1. The defeat of Anti-christ.
2. The binding of Satan, and his imprisonment.
3. The sanctification of the whole house of Israel.

And I believe that these three grand events are preceded by three others.

1. The revelation of "the man of sin, the son of perdition, who is to rise in opposition against every object that hath the name of God attached to it, whether in Catholic, Protestant, &c.; or even *Jewish form.*

2. The pouring forth upon the Gentiles the *wrath of God.*

3. The gathering of the Jews to Palestine.*

As to the man of sin, the son of perdition, I believe he is the vile person portrayed in the eleventh chapter of Daniel's book of prophecy; the beast shown to John in a vision, as coming up out of the bottomless pit, see Rev. chap. 17. 8, typified by Nimrod, the first king upon earth, by Pharoah the first persecutor of Israel, also Goliath, Sennacherib, Belshazzar, and Leviathan. I believe that he is really a man, as much as I believe that Domitian was a man, or Nero, Julius Cæsar, Antiochus, Epiphanes, or Voltaire.

Jesus of Nazareth, who is Christ, was a man.

Anti-christ is also a man.

Jesus Christ hath a people.

Anti-christ has a people.

The Lamb and his army.

The Beast and his army.

The Beast usurps authority—appears first—reigns three years and a half.

The Lamb then destroys the Beast, and reigns 1,000 years.

I believe there is a particular year, month, and day appointed for this Beast to commence his reign; and that it is the signal of divine vengeance on the Gentiles, by the emptying of that tremendous cup in the hand of God, Psalm 75.† At the same time, two remarkable witnesses will prophesy at Jerusalem, and the Beast will kill them, and then he will sit in the temple of God, as God: this scene cannot continue longer than three days and a half, just as long as the witnesses lie dead. As soon as they rise, and ascend, in the same hour (prophetic calculation an hour is about six weeks) there is a

* The Holy Land. † Seventh vial.

great earthquake, in which seven thousand men are slain, the remnant are affrighted, they cry to their Redeemer; and immediately the seventh trumpet sounds, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

The wild Beast, in his reckless fury, daringly approaches the heavenly warrior who rides the white horse and is taken prisoner, with the false prophet; and both are cast into the lake of fire prepared for the devil and his angels—then, indeed, Emanuel goes forth from conquering to conquer. He binds his greatest foe, the chief captain of fallen angels, casts him into the bottomless pit, shuts him up, and seals his prison door with the mandate of Father, Son, and Holy Ghost, that he shall tyrannize, deceive, and calumniate no more, until the thousand years, called Millennium, are fulfilled. *Then comes the victory of Love.*

The Jews, who have withstood even the warnings of the witnesses while they lived, are alarmed by their death, speedy resurrection and triumphant ascension on a cloud, and refuse submission to the Beast, who is fired by their resistance, to destroy them with hellish fury. His army is composed of all nations—he leads the desperate crew—Jerusalem is taken, the houses are rifled, the women ravished. What consternation, what agony of despair, fills the bosoms of God's elect people! Ah! why is this? why is Jerusalem ever and anon, when possessed by her children, an aceldama? Is it on account of our rejection of Jesus of Nazareth, whom our fathers killed. O! that the God of Abraham, of Isaac, and of Jacob, would pity and forgive. If Jesus is our *Messiah,* O that he will come to us, and we will say, "*Blessed is* he that cometh in the name of the Lord;" "*It shall* come to pass, saith the Lord, while the

are calling I will answer; and while they are speaking I will hear."

Now behold the majesty of his coming—
"God came from Terman, and the
Holy One from Mount Paran.—SELAH.
His glory covered the heavens;
And the earth was full of his praise
And his brigthness was as the light.
He had horns coming out of his hand,
And there was the hiding of his power.
*Before him went the pestilence;
†And burning coals at his feet.
‡He stood and measured the earth—
He beheld and drove asunder the nations,
And the everlasting mountains were scattered
And the perpetual hills did bow,
His ways are everlasting."—Hab. 3. 3—7.

Now we may view the solemn meeting that takes place between the Lord and his brethren according to the flesh. The Shiloh stands before his elect. They look on him whom they have pierced, and mourn as one mourneth for an only son—they are in bitterness for him, as for a first born—

Ah! hear that broken-hearted Jew
Asking his Redeemer:
Whence those wounds in hands so pure,
Glorious king Messiah?
These wounds, replies King David's Lord,
Are those I had on Calvary,
My friends would not receive my word,
They cast me out and slew me!

It is difficult for me to pursue this theme. Oh! I believe that the mourning of that day will exceed all that was ever felt of sorrow. The house of David, the men of Judah, with Benjamin and parts of other tribes in Israel, are mingling their tears with the dust at those dear pierced feet———————

* That is, preceded his event. † Read Malachi, 4th chapter.
‡ Zechariah *14. 4. also Isaiah* 24th chapter.

I must hasten to a point, that will astonish angels—immediately the Prodigal son is drest in robes of honour—shoes are put on his feet, and a ring upon his hand; the fatted calf is killed for him to eat, and the everlasting Father celebrates the resurrection from dead works (the ritual of Moses) of his eldest son, even the ancient Zion of God. What if angels, that never transgressed one divine command, should complain that redeeming love is not prepared for them? Israel's rejoicing shall not be marred. He is called their brother, and God declares the meetness of rejoicing in the jubilee year, "the year of recompenses for the controversy of Zion."—Then will Israel sing "Lo! this is our God (whom Peter denied, Judas betrayed, Herod mocked, Pilate delivered up, and our fathers crucified) we have waited for him: we will be glad and rejoice in his salvation.—Then shall Jerusalem be built; and they shall call her walls salvation, and her gates praise. Yea, "Jerusalem shall be holy, and strangers shall not press through her any more." Then "shall they use this speech in the land of Judah, and in the cities thereof, the Lord bless thee, O habitation of justice, and mountain of holiness."

But—do I not omit an event of vast magnitude? In my ecstacy of joy over the restoration of Israel, I have left the bringing back the dear lost Ephraim, to be understood by my readers, as a thing of course. We will introduce it now. *Judah is pardoned; and then *the great trumpet is blown; and they that are ready to perish in the land of Assyria shall come, even the outcasts in the land of Egypt, and worship the Lord in the holy mount at Jerusalem."

* *See Matthew* 24, 31. And he shall send his angels with a *great sound of* a trumpet, &c., and Isaiah, 27, 13. "Then shall *the great trumpet* be blown," &c.

"Who are these that fly as a cloud, and as doves
their windows?" Behold they come from far,
om the north, and from the west, and from the
nd of Sinim.*

This flying multitude are the outcasts of Ephraim
-these doves are, I believe, the ten lost tribes of
ncient Jacob—to whom the King will say "fear
ot, for I have redeemed thee, thou art mine. I am
ie Lord, your Holy one, the creator of Israel your
ing," "and ye are my witnesses saith the Lord,
iat I am God."

O, the joyful cement of the two tribes† (long
nce broken apart, and withered too, but now
reen again) in the Eternal Prophet's hand. Ephraim
id Judah are united in love forever, bound together
y the strong bonds of the everlasting covenant Je-
ovah made with their fathers Abraham, Isaac,
id Jacob, even the oath and confirmation of the
ord.

Now Israel is indeed saved in the Lord with an
verlasting Salvation. No weapon formed against
iem shall prosper, every tongue that riseth against
iem in judgment, they shall condemn; for "God
ath spoken, and who shall disannul it, ye shall be
y people for ever, and I will be your God."

After the lapse of a thousand years ["each day
or a year"] of peace and joy, the tempter shall be
osed from his prison, and rouse the envy of Gen-
le nations again, but it shall not avail—they may
iarch across the breadth of the earth, and compass
ie camp of the saints about, and the beloved city,
ea, they may ascend and come like a storm, but
srael shall not be hurt—for "God is not a man that
e should lie, neither shall the son of man repent;"

* Or South America. † Ezekiel, 37, 19.

hath he said, and shall he not do it? hath he spoken, and shall he not make it good? Through the long Millennial or Jubilee year, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: The Lord his God is with him; and the shout of a *King* is among them." "Surely there is no enchantment against Jacob, neither is there any divination against Israel," according to this time (is when the prophecy is completely fulfilled) shall it be said of Jacob and of Israel, (meaning the first and the second deliverance) "what hath God wrought? For Gog and his strong bands are destroyed by fire from Heaven.*

Then may the Gentiles who escape the last snare, exclaim,

"How Goodly are thy tabernacles, O Israel!
"As the valleys are they spread forth,
"As garden's by the river side:
"As the trees of lign aloes which the Lord hath planted,
"And as cedar trees beside the waters!"

I have gratified my sincere and ardent feelings that I believe are consistent with Scripture, in painting this great and lovely feature of Millennium—No true believer in the Holy Scriptures will be disgusted. All who love God, will love his elect.

* * * * * * *

My views of the generation among the Gentiles that shall be upon earth at the opening of the Millennium, will now be anticipated, and perhaps are in demand with my readers. Here I intend to be candid and explicit. I cannot, I dare not, neither will I trim my way to seek love. The praise of men or women of this generation is of no more consequence to me, than the song of mirth to a famished

* See Ezekiel 38, and Rev. 20.

ar. It can do nothing for me. Their censures
ıo more than a puff of smoke.
ıt to the subject—And previous to my giving
ɾiews of the Gentiles at the opening of the Mil-
ium (which word I shall drop now, and use di-
scriptural phrases, such as "the acceptable year
ıe Lord," and "the day of the Lord,") I must
some notice of their state previous to the open-
ɔf that day. By the opening of day, we mean
awn, which precedes the rising of the sun.
he Gentiles (or descendants of Japheth) are
:en of literally, as distinct from the Jews, to the
of time. God himself hath settled the distinc-

It is outward. Let the outward stand as
hath placed it. It is not for finite beings to re-
e the bound, or displace the land-mark of the
ıite Three One! In spiritual concerns God
es no difference, as "our beloved brother Paul"
says—The salvation of a Gentile soul, his re-
ption from the course of the law, is on par with
Jews. But the outward dispensations of Al-
ıty God, towards Jews and Gentiles are differ-
and will be so, till the last, and univeral
ment of all intelligent, created beings, is come.
vain to contend with the decrees of God. The
ention is unequal. Created beings must not
'e with the Creator. "My counsel shall stand,
I will do all my pleasure," saith the Lord. He
:e, and it was done; he commanded, and it stood

"The counsel (i. e. purpose, decree, word,)
he Lord standeth for ever, the thoughts of his
t to all generations." Therefore, [now let us
w the Scripture] "Blessed is the nation whose
is the Lord, and the people whom he hath
en for his own inheritance." He hath "chosen

Jacob for himself, and Israel for his peculiar treasure." "Israel is the rod of his inheritance."

To the descendants of Abraham by Isaac, and Jacob, Jehovah committed the dispensation of his law. To the descendants of Abraham among all nations, is extended the dispensation of a more perfect work, even the glorious gospel of Christ. The rejection of the latter, by his first covenant people, obliged their covenant-keeping God to punish his covenant-breaking church; and in looking on the natural branches broken off from their divine stock, let Gentiles remember Paul's words (as they pretend to take that apostle for an oracle to prove that the gospel of Christ is efficiently an outward dispensation, that exalts the Gentiles outwardly, to an outward equality with God's outward nation,) let them, I say, remember Paul's words, addressed to them, in the eleventh chapter of his epistle to the church at Rome.

"I speak to you Gentiles (thus Paul) inasmuch as I am the apostle of the Gentiles, I magnify mine office (I glory in it) if the root be holy, so are the branches: if some of them be broken off, and thou being a wild olive tree were grafted in amongst them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. Let not the Gentiles dare to say "they were broken off that I might be graffed in"—the apostle then declares that "they were broken off because of unbelief; and announces to the Gentiles that their standing is by faith." Now hear Paul, "Be not high-minded but fear; for if God spared not the natural branches, *take heed*, lest he also spare not thee. Behold, therefore, the goodness and severity *of God* on them, which fell severity, but towards *thee goodness*, if thou continue in his goodness; i

NOT, THOU, also, SHALL BE CUT OFF! And they, also, if they bide not still in unbelief, shall be graffed in; for God is able to graft them in again. For if *thou* wert cut out of the wild olive tree, which is wild by nature, and wert graffed (contrary to nature) into a good olive tree; how much more shall these, which be the natural branches, be graffed into THEIR OWN olive tree?"

I come now to a very commanding text, whereon I shall place my seal to the testimony—

"For I would not, brethren, that ye should be ignorant of the mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

1. The word "Israel." 2. Blindness. 3. Gentiles. 4. Fulness.—I see the apostle's distinction between the descendants of Shem, and the descendants of Japheth. I understand that blindness is happened to the former, until the fulness of the latter is come in. The blindness is judicial, and for a certain time. "Ye shall not see me," (cried the blessed One) until ye shall say, "blessed is he that cometh in the name of the Lord."

And what is the fulness of the Gentiles?—I shall answer this question in the words of my Lord and Master, as recorded by Luke 21. 24. "The times of the Gentiles be fulfilled." What is the definite meaning of fulfilled? It is "finished." Now I can come at my subject, viz: the state of the Gentiles previous to, and at the time, when the day of the Lord is opened.

1. It appears they are elected for a certain time.

2. During their times, Israel is cast out.

The primitive messengers of a risen Saviour were *commanded to teach* all nations; for he had by the *grace of God died* for all, Barbarian, Scythian, bond

or free, Jew and Gentile—But, said the lowly Lamb, "beginning at Jerusalem."—The apostles, as faithful ambassadors for Christ, being filled with the Holy Ghost, obeyed this injunction of their Lord and Master—they were his witnesses in Jerusalem and Judea; but when the Jews spake against the Gospel of Christ, opposed it, contradicted and blasphemed, they were addressed as follows: "It was necessary that the word of God should first be spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles. For so hath the Lord commanded us," &c. &c.

Now "when the Gentiles heard this, they were glad, and glorified the word of the Lord," at the same time there was no deficiency in the election of grace, among the Jews—as many of that era as were ordained to eternal life, believed in the Lord Jesus Christ.

A church for the living God was established among the Gentiles. In the Apocalypse she is represented by the perfect number seven. She is apostolic in her first age; but leaves, alas! her first love.

In her second stage, she is a prisoner.

In her third, she falls away—admits image worship, and the doctrines of Balaam.

The fourth represents her as struggling for life, and trying to serve God; but not entirely opposed to Jezebel, or the prostitute that calls herself *a teacher.*

In the fifth her sentence is, that she has a name to live, and is dead.

In the sixth, she has a little strength, keeps the *word of the* Lord, "Behold he cometh," and owns *his name Emanuel*—She has a spiritual ear, and

can hear the voice of the Holy One who hath the key of David, "behold I come quickly."

The last (poor Laodicea) is wretched and miserable, and poor, and blind, and naked!

Now you will soon have my views of the Gentiles, at the dawn of the day of Messiah's glory.

And first, I shall observe, that the Gentiles, who, in time past, had not believed God, (that is prior to the first advent) did, by obedience to the word of reconciliation, held forth by apostles of the Lord, obtain mercy; Paul says through Jewish unbelief. They have stood upon an eminence, indeed, that has afforded them a prospect of the heavenly land. This eminence is faith, even "the substance of things hoped for, and the evidence of things not seen." They had at their commencement apostolic teaching; they have had it ever since.* Not only so, but Moses and the prophets are theirs; and by the very mouth of the Holy Lamb, too, they are instructed, admonished, warned and reproved. His ordinances have been entrusted to their keeping; and upon them God hath shed abundantly the influences of the Holy Ghost. Beside all these heavenly gifts, the God of Israel becomes the God of the Gentiles, and makes them equal to his ancient church, in prophecy; for to the Gentiles is given their whole history, in the last canonical book of Holy Scripture, called "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants, things which must shortly come to pass."—

"And he sent, and signified it, by his angel, to his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all *things that he saw.*"

* *I allude to the Acts* and Epistles in the New Testament.

How have the Gentiles behaved?

How have they improved their dispensation?

These are plain questions.

I shall answer them.

1. I shall notice the church of God among the Gentiles.

She has rent the seamless garment of her Saviour; she has lost the pledge of sacred unity, by adopting other names than the original one, even Christian.

In the first instance, she left her first love. In the second she "played the harlot with the state," changed the ordinance,* and broke the covenant of her Lord.†

She has often promised reform; and as often broken her vows. In her proceedings, we may see "Israel's contrary walk" again. Like Israel she has long been a "treacherous wife." She has departed from her husband.

Examine her in doctrine. [Remember I am writing of the "church of God among the Gentiles." I mean that body which holds the forms of Christianity.]

Doctrine. Some of her branches deny the reality of universal redemption by Jesus Christ. He is represented as a hard master, reaping where he has not sown; and gathering where he has not strewed.

Others take the opposite extreme of predestination and deny the word of our Lord thereby.

Some separate faith from works; and others pretend to join them together in their belief, but reject both in their discipline over the church, and their ordinary lives and conversation in the world.

*I mean the Sabbath.

†*His personal* advent to reign upon the earth, over his first *Church.*

Must I proceed through all the dark chambers of Gentile imagery? Must I draw every dark feature, and present the full portrait?

I have not time.

Suffice to say, that false doctrines, unscriptural modes, usages, and disciplines, have wounded the Blessed Redeemer afresh, in the house of his Gentile friends. And among false doctrines I must say, that I think that which denies his Godhead, is the most devilish of all!!! It amounts to blasphemy against the Holy Ghost, at the first instance. But I proceed no farther, than to say, it is deism lettered by the name of christianity. God will avenge the affront!!! "I will repay saith the Lord."

I come now to say, that the falling away of the Gentiles is to be consummated by the rise and reign of open infidelity; and that from the bottom to the top of the Gentile ladder, I see apostacy, apostacy, apostacy, marked against them, or murder, murder, murder. By these dreadful expressions, I mean that apostacy from God commencing with Annanias, and Sapphira, and ending with the last name that shall join the Beast from the bottomless pit, shall mark the Gentile era with crucifying the Son of God afresh, in doctrine, in custom, and habits of life.

While the church of God among the Gentiles, (bear it in mind that I am speaking of it as nominal) are thus fallen (as a body, composed of a vast variety of "isms,") and lying in her blood, there are some, even in Laodicea, who are still objects of divine love: these, the Amen, the faithful and true witnesses, the beginning of the creation of God, He will rebuke and chasten. He will punish, nay, He will command the enemy to buffet them, that *they may learn, in* the fires of spiritual tribulation, *not to blaspheme* the Holy Name into which they

were baptized, when persecution shall wax hot against it. For it is against the name of God and of Christ, that Antichrist will oppose his image, his mark, and the number of his name. It is expressly said by the Holy Ghost, through Paul, that the man of sin shall do this; and the Apostle has very plainly set forth his opportunity that it is embraced by the removal of the mystery of iniquity. As the Apostle Paul says, "mystery of iniquity," and calls that mystery "*he*," I think no person can deny but it means a false church, a counterfeit of christianity; and I therefore call no name in particular; but leave the designation to Paul to be proved true by the event.

Thus I have given my views of the Gentile church, which ends in Laodicea.

The non-professing part, come also under consideration. They present a mixed multitude. None of them publicly and by open form acknowledged the Lord Jesus Christ, and confess that he is the Saviour of the world.

I look over the mixed multitude. Are they all unbelieving and unregenerate? May be not. Time will shew.—I have known instances of persons living for years, in a pardoned state, without making a public profession of religion. The divisions and sub-divisions of the Gentile church, that have distributed the precious doctrines and ordinances of Christ's gospel, about from pillar to post, are stumbling blocks. They are at a loss which sect to join, and are afraid of the effect of visible union with any, or either party. They pray, they give alms. They believe all that is written, and love the scriptures.

But these characters are scarce. The most part *are careless, indifferent,* and unbelieving. The scriptures are of less consequence in their estimation,

than a newspaper or an almanac; and prayer is a subject of ridicule and reproach. As to preaching, it is at the best like a song; and ordinances entirely useless. I am looking over the most harmless part of the irreligious throng; the Gallios that care for none of these things. But I am not to stop yet. No.—I am to speak of a class that are complete in infidel scholarship, and are armed cap a pie for the scene that shall even be coeval with the dawn of the day of the Lord. And I have shuddered at the sight of the tall, nodding plumes that wave around the heads of men, trained for the army of the brass covered warrior, who is coming out of the land of the uncircumcised Philistines, to defy the power of the true God and Saviour. I mean professed deists, and atheists. It is no secret, but it is a great shame, that North America exhibits no small number of them. It cannot be denied that the recruiting officers of the Beast have passed through the land, and enlisted a numerous band of blaspheming opposers to the precious Lamb.

* * _____* * * * *____* *

As the Gentiles will not attend to the voice of mercy or of judgment, and refuse to repent and reform, they must be removed out of the way, at the opening of that glorious era, called the acceptable year, or if you please, the reign of righteousness upon the earth. Christ and Belial, light and darkness, piety and ungodliness never can, and never will, assimilate, and govern at one time. One or the other must give back. The Appollyon principle will be exerted to the very uttermost; and this exertion will arrive at its acme of strength and power at the opening of *the great* day of the Lord.

Now behold the Gentiles—They rise up against *be Lord and against* his anointed, saying let us

break their bands asunder, and cast away their cords from us!—

The question then is, what shall their end be? For an end must follow. I will tell you. "Behold the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble; and THE DAY THAT COMETH shall burn them up saith the Lord of hosts, and shall leave them neither root nor branch.—For, in the hand of the Lord there is a cup, and the *wine is red, it is full of mixture (plagues, viz: war, pestilence, famine, fiery serpents, dreadful tempests, and earthquakes, mighty thunderings, Gomorrah lightnings, and a great hail,) and He [the Lord] poureth out of the same; and all the wicked of the earth shall wring out the dregs thereof and drink them."

Do you ask, will all the Gentiles perish? I answer, all the wicked shall be destroyed—and their name shall rot, while the 1000 years of peace are going their joyful round!—All, every one, that refuse to have the man Christ Jesus to reign over them, are destroyed with a sore destruction, at his coming the second time.

But what of Laodicea? Why that is the object of Antichrist's first degree of vengeance at his rise to reign "over all the children of pride." Laodicea first, and then Jerusalem.

Philadelphia is beyond his reach somehow. The promise to her from the "Holy and True;" He that hath the key of David, who openeth and no man shutteth, and shutteth and no man openeth," is, that

*The wine is red! it means the wrath of the Lamb! It is the wine cup of his fury which all nations shall drink, even Jerusalem, the city of the great King—she shall be redeemed (not with money, and by missionaries) with judgment—But the King of Sheshach shall drink last, i. e. he shall drain the very dregs.

she shall be kept by Him from the hour of temptation, that shall come upon the world, to try them that dwell upon the earth.

The words "*shall come,*" and "upon *all* the world," are powerful and marked expressions to my view. Philadelphia is promised deliverance, from "that hour of temptation," that is decreed for all the world, that is sent to try them that dwell upon the earth."

The question may be asked, of this favoured church, where is she now? I answer, she is a probationer, and will be so, till she proves her obedience to the Lamb, by "holding fast her faith, and watching unto unceasing prayer, that no man take her crown;" and her location is visible only to Him who holdeth the stars in his right hand; and any angel or angels to whom he will shew her. It seems to me that Philadelphia is to "fulfil the works," that Sardis hath not; and that her "keeping the word of his patience," who is Holy and True, means her faith in the everlasting covenant of God with Christ, that he shall have the throne of his father David, and reign over the house of Jacob for ever, which kingdom shall never end. By faith she understands, that the suffering Lamb on Mount Calvary, shall reign upon earth in his glorified manhood, and godlike sovereignty, until he shall put all his enemies under his feet; and that then he will sit upon a great white throne, with his grand jury before him, [the Books; "and the Book"] to give a last sentence to the dead, small, great; and to death and hell also. It seems to me, that this church receives no credit or honour for her testimony until the very hour is near at hand, or may be, the first pendulum strikes its commencement, when she is delivered. It seems she is afflicted by false professors, probably Sardi-

sian, (as much as by the lukewarm and self-righteous,) and her strength is small; but the Lord loves her, and counterfeit Jews shall know it.

But the question arises, "how, or in what way shall she escape the dreadful hour, in which the Beast has his dominion completed by the accession of ten kingdoms? I answer it in this way, that, according to the word, she is "made a pillar in the temple of God," which to me implies, that this earth is her dwelling no more in the flesh; and it is very probable she may not taste of death in her passage to rest.

That such a church (not nominal in all the world that I know of) is on probation before God, at this time, I do not believe; but I do not pretend to know her, among the children of men; for I cannot search hearts, or prove spirits. But God knows her; and her angel (*i. e.* messenger) and her members, if they obey the command, "Hold fast," &c., shall not lose the crown of their rejoicing, which is their faith in the true covenant, but are like to overcome by the blood of the Lamb, and the word of their testimony.——I tremble for America. I fear that this land of boasted freedom, both civil and religious, (nominally,) has but little, nay, very little, of the Philos Delphos spirit in her borders, that glows with zeal for him "who holds the Key of David, (Israel's redemption,) and is about to descend, to unlock their prison, and say to the prisoners, "Go forth," and to the Ten Tribes, "show yourselves." —Ungrateful country, thy exaltation in privileges is bounded only by Heaven!——Oh! the handwriting on the wall!!!——

I return to Laodicea. A large church—very large *at the rise of* Antichrist. It seems her character is *developed by* the "faithful and true witness at his

ıphany, during the reign of terror. Sardis is ripped of her glory; and Laodicea is visible in gs, or nakedness. Yet she knows not her condi-ɔn. She fancies herself rich, and increased with ods; and has need of nothing. She is blind, and nnot see the "signs of the times" yet. She is, wever, in a more hopeful condition than Sardis; r Sardis is "dead;" but Laodicea is lukewarm and ind. She is wretched, having no joy—miserable, r the triumph of infidelity's scorn, and rage; poor, ıving no faith; blind, not discerning the time and ason; and naked, having no righteousness. She is proved by her King, and threatened, too. She is horted, and directed what to do.

1. To buy gold—*Faith.* Formerly it was, "ask, d ye shall receive—seek and ye shall find;" but the most trying of all times in the Gentile church, e (poor Laodicea) is notified that it is necessary r her to buy—buy gold—it must be tried in the e—it must come from mines of persecution; and is gold will make her rich in a short time. Nor this all. She must buy herself a white robe, a edding garment, or she cannot be a guest at the mb's nuptials. Her blindness must be cured. ıe must anoint her eyes with eye salve, that she ay see. She must do it herself. Formerly Christ rformed the meanest drudgery for mortals; but ow he bids Laodicea nurse and work for herself. hile he is mediator, advocate, and intercessor, all ho come to the Father, by him, shall have all ey want, just for asking. Give me faith, give me liness, give me discernment. "It is but ask and ve." But the case is very different when the fice of "Priest in the presence of God for us," is anged for "King of Kings and Lord of Lords," ne to earth, upon David's throne to reign. Lao-

dicea must buy. But she is poor—she does not appear able to buy any thing; for the Lord declares her poverty first of all. However, poor as she is in the Lord's sight, he counsels her to trade with him, and seems to offer to sell her (what she might once have obtained without price) a passport to his kingdom. Surely he is not speaking ironically to this miserable object. Surely he does not sport with her deplorable condition. No, No! He announces to Laodicea that she must (even in her extremity) "be zealous and repent;" and intimates that he loves her still.——But she ought to have gold and white raiment: she will be ruined except she does obtain them.

Now, Laodicea, thou hast nothing to buy with, but thy poor, naked, miserable house of clay—thy little breath—a few drops of thy unfaithful heart's blood: this will purchase thee a badge well known in Heaven, "white raiment." Arise! Laodicea, quickly arise from thy lukewarm state, and fight one or two, or more of the Beast's recruiters, who ask thee to wear his riband, and I will pay thee a rich bounty, even Faith, to trade upon yet more, and thou shalt win the day, even the day that is called Millennium. Oh! Laodicea, thou must suffer if thou wouldst reign! If thou deniest me before infidels, I will reject thee before angels—yea, I will disown thee for ever; and it were good for thee, in that case, thou hadst never been born. By falling (so far) upon the stone, the chief corner-stone, thou art broken; but if, after this call, this offer, and warning, it shall fall upon thee, it will grind thee to powder. For I say unto thee, O Laodicea! that thou art lukewarm, and I would that thou were otherwise: thou art vain, and proud, and self-sufficient, and believest not that I will reign upon earth

a thousand years in person. Thou thinkest thyself able to reign by my spirit, without my literal presence; and in thy various names among men, thou art contending for pre-eminence. Every sect in Laodicea admires her own attire, and claims superiority. But I, the faithful and true witness, view Laodicea in all her diversified forms, as a poor, dying body, whose members are useless to me, in my present embassy, even to put down Antichrist, and establish my righteous dominion upon earth, that my Word, which I sent to Israel by my servant Isaiah, may be accomplished; for by him I spake, saying:—"I will make the place of my feet glorious. Yet I have an army of valiant soldiers, they are all equipped for the war; and I can well dispense with Laodicea; but it is her loss. My wrath is kindled, while I discern thy state; but my mercy, which thou hast abused, a little softens the flame." Therefore, "Behold I stand at the door and knock. If any man (in Laodicea) will obey my commands, be zealous, and repent, if they will hear my voice and open the door, when I am calling them myself, I will come in, yea, I will enter the sepulchral church, and will sup with her on bitter herbs, (persecution,) and she shall sup with me on bread from Heaven. To every one that shall overcome, that is, shall face the tempest in the tremendous hour of Antichrist's triumph, with his ten kingdoms, his enormous reinforcement from the coasts* of the earth, and the great red dragon's power, to each and to all, that shall refuse the Beast, and cleave to my name, and die for me, "will I grant to sit with me on my throne, as I also overcame (on the Mount when tempted, in the Garden when assaulted, and upon the Cross when *blasphemed,) and* am set down, as the Son of Man,

* *The land of* Overshadowing Wings.

with my Father on his throne. "He that hath an ear, let him hear what the spirit saith unto the churches."

No more can be done for Laodicea. And this is the work of sovereign mercy, even mercy unto the uttermost. Oh! that we may all, who profess religion at this very critical period of the Gentile era, make the wise choice to come out of Sardis, while Philadelphia tarries for her master's call to immortality and endless glory; and join her in saying "Behold he cometh!" I hope, I do fervently hope, that in desiring to have my own membership in the church of Philadelphia, exemption from suffering is not concerned. I know that the motory principle is of essential consequence in the sight of God; and I am convinced, yea more and more convinced, that the pure in heart are as ready to follow the Lamb to Calvary, as to ascend Mount Tabor, if he commands them so to do. But there is a pure and holy state for Philadelphia that transcends all others, to which Gentiles can come, even to stand as pillars in the temple of God through Eternity, bearing as glorious a mark as the Jewish Church, even the three names, three wonderful names; first, the name of God; second, the name of his city; and third, the new name, Emmanuel!!! It is an object so wonderful, so glorious, so full of the word "Redemption," even all its fulness, its first and last, and highest degree, that I sink in the dust of abasement as I recall to mind my utter unworthiness to embrace such a privilege, as to leave the earth at one instant, and return with the Lamb and his army the next, to witness his victory.——I am ready to exclaim, it can never be!—it can never be! What! the adoption of *this* poor body, by translation, into celestial *purity? What!* be caught up with Paul, Timothy,

Polycarp, and others, (who not only bear the scars of martyrdom, but the praise of faithfulness,) to their coming Lord! I, a mean worm, who have done nothing, suffered nothing, and deserve nothing but misery and despair—I ascend with martyred witnesses, in the first resurrection, to meet Him in the air, who is holy, who is true, and be ever with Him? I confess that desire faints at the thought; and my conscious heart is all ready to confess, that to oppose Antichrist in his demand, and die for so doing, is far too great an honour for me!

But to join Laodicea—to drink the spirit of self-sufficiency, and sectarian prejudice, bigotry, and expediency, that marks her in each of her divisions, with a mark* that God abhors. Oh! I pray my compassionate Saviour never to suffer me so to do. Denomination selfishness is a crying sin in his sight; and the heart that harbours it, is no dwelling for him. His spirit is grieved by it to a degree that poor blind Laodicea little supposes; and Christ is dishonoured to an extent that I hardly dare name.†—This evil exists not in the church of Philadelphia. The meaning of the words, "Philos Delphos," shows me that it never was, it never will be, conceived and brought forth in her borders. She is impartial—she is true to the name of the Holy One.

Laodicea is not aware of her adulterated state.—Her branches each of them shoot forth leaves of self-complacency and self-esteem. How positive is every branch, that in their place the fatness of the root is centred—that I, not any other branch, am really green. You, who hang on the tree, may be called

*See *Revelations, 3. 15. 16.*

†*Read the last clause* of the 26th verse of the 3d chap. in the *1st book of Kings.*

twigs; but I am "the branch of the Lord's right hand planting." I look more like the Righteous Branch, than any thing in this world. My creed, my platform, my—my great doings!——Ah Sardis! ah Laodicea! your name and your riches are imaginary! God saith to you both, "I know thy works;" and command you both to "repent."

But—at the dawn of the day of the Lord—poor Sardis literally expires! She has no lot nor part in the matter! Her lustre* is faded away, and leaves no trace behind! The "few names" are safe: perhaps they are all gathered by the *pale* minister, and through the dark valley are led to him "who hath the Seven Spirits of God," and the seven stars. O Sardis! thy works, though numerous, are excluded from the record where the "cup of cold water" is set in letters of gold, because of their lacking "for the Kingdom of God's sake," and substituting party views, party measures, and party motives, in its stead. Sardis disappears suddenly, according to the threat—"I will come upon thee as a thief; and thou shalt not know what hour I will come upon thee." Philadelphia is translated to the temple of God; and Laodicea stands upon the earth, to pass a probation in the reign of terror, with the Beast from the bottomless pit to contend, and to be killed by his order, or be lost forever!

At first, Laodicea is irresolute, wavering, and unbelieving. The times are awful, it is true; but still she says she is rich, &c. But the Amen will not allow this lukewarm spirit to stay with her. He pities Laodicea, therefore he calls her at the eleventh hour; for there are some souls even in Laodicea,

*Outward works—too numerous to mention. I believe they cease at the rise of the Beast; and Laodicea will excuse herself from working openly. See Rev. 3d. 17.—"Have need of nothing."

that seem to be objects of interest with the faithful and true Witness. He condescends to knock at her door; and intimates that there is a way of escape from the sepulchre, (even for Laodicea,) to the hills of light, to the Chariot of King Solomon, or to speak plainer, the throne of Emmanuel's glory.

Oh! Laodicea, you are now warned to hear then. The "voice crying in the wilderness," at this time, urges you not to yield to the mark, and worship the image of the Beast, when he circulates the "abomination that maketh desolate," all over this habitable globe. "Touch not the unclean thing." Resist the Devil, and he will flee. Listen to the "still small voice;" and open thy door to the King of Israel. One supper with him, will prepare you for martyrdom; although it is composed of bitter herbs. And the feast that succeeds your sufferings—ah! what can I say of it?—shall compensate? Inadequate term! —I will discard it; and anticipate your song of praise, as elevated above all other millennial strains, for love so marvellous—that saved even rebuked and chastened, naked, poor, and miserable Laodicea! —saved her from the sepulchre's silence and darkness, unto the Kingdom and Glory of God.

* * * * * * * *

But there is a fear, there is a dread, concerning Laodicea. It is this. That her Angel (her ministry) will be so slow to hear the warning, threat, and counsel, that they shall be indulged with in a very extraordinary way; so loth to humble themselves to the Amen, (who is, they have supposed, indebted to them for ten, twenty, thirty, forty, or more years of their service in administering forms and ceremonies in the pulpit and at the altar,) that the Faithful and True will be compelled to spue them out of his

mouth forever.—It is a dreadful thought! They have preached to others—and afterwards become castaways.

I have studied the message recorded in the 3d chapter of the Apocalypse of Jesus Christ, 14–22 verses, and it appears to me that the ministry of Laodicea is void at once; but the ministers themselves (male or female) are still objects of divine mercy. Preachers are warned and counselled first and afterwards the people. It does not appear to me that in that time the preachers will possess any influence at all as teachers. "It shall be, as with the people, so with the priest." This I believe is implied by the threat, "I will spue thee out of my mouth;" that is, thou shalt not use my word to teach by. The lukewarm ministry of Laodicea, is more odious in the view of God, than we can conceive; but the state of their souls he pities; and offers to sell them salvation. I fear that they will refuse the offer, or humbling counsel, of the Amen for he appears to proceed to the members, see "any man," verse 20. I say, I fear—and it is on account of their desperate state, as represented by the Amen or faithful and true Witness, poor, blind, naked wretched, and miserable; and yet are so deluded as to say, (I must suppose they think so,) "I am rich and increased with goods, and have need of nothing." "Pride goeth before destruction; and a haughty spirit before a fall." I leave them to prove their character in the terrible hour! Happy they whose message evinces them members and ministers of the Philadelphian church. Such teachers are spiritual martyrs on earth; and pillars in the temple of God, in the kingdom of glory.

Now I am constrained to say, that no man or *woman* is obliged to own this garment, if it does not

fit them. Remember a wounded bird always flutters. If persons deny that the seven churches addressed by the "voice that spake to John in the Isle of Patmos," are representatives of the "times of the Gentiles," I ask them how they can claim the promises contained in the three last Epistles, which surely is done in our day? *And how do you get rid of the number, seven? And, finally, what do you understand by the "Revelation" of Jesus Christ? Was it intended as a gift to the servants of God in Asia only? Or is it a book of prophecy that covers its sacred title; and extends to the last and general judgment of God; and is entrusted to the Gentile churches, for their profit, reproof, and instruction in righteousness, able to make them wise unto salvation, through faith in Christ Jesus?

The 18th and 19th verses in the last chapter of the Book of Revelations, express the mind of the Spirit, concerning its sanctity and its verity. By these verses we are solemnly warned. In the 16th verse, the author presents his copy-right of the work; and declares both his Manhood and his Godhead. Let us study these verses with much prayer; and conform to the Book with all sincerity of mind. Let us remember that the number seven is a complete number; and is a type of very great importance. Ask the Lord, ye sincere hearted remnant of the family of Christ, who believe in him, and aim to follow him through evil and good report: who fear him, with a godly fear, and "tremble at his word:" ask him to prepare you to launch into the pure stream of prophecy, and bear you along to the land of Emmanuel. On the soft waters of Shiloah, you may walk safe with your eyes fixed on

* *See Isaiah*, 4th chapter and 1st verse.

the Morning Star. Let nothing divert your attention from the sacred study; or remit your prayers for an understanding of the sacred Word. Never let the words "mystery," "sealed book," "dead letter," or "new and strange things," discourage you from studying the legacy of your Redeemer to his Gentile disciples; I mean the Apocalypse.* Remember that "Jesus sent his angel to testify unto you, the things that must shortly come to pass." Short is your time, and great the work that is before you. Improve every moment of your probation; for the Master is returning to reckon with you. May you be fully prepared to receive him.

One thing more, and my exhortation is done. The Church of Sardis will call you ill names. "Crazy and hypocrite, deluded and fanatic," will often sound reproach in your ears. If you reprove them, they will say you are mad. If you entreat them to renounce the system of a spiritual reign, to the exclusion of the person of Christ, they will perhaps count you an enemy that would lead them into "dangerous heresies" and "wild theories," that must end in the shipwreck of faith, and perdition of soul.

"Finally, you may be accused of apostacy and blasphemy, witchcraft, and devil-possession; and be cast out of the Synagogue; and be omitted as a cipher, or spoken of as worse than a heathen. Let none of these things move you. Remember your first setting out in religion, when you resolved to seek for Heaven at the loss of all things. The name of Jesus was your treasure. Trust in that dear name. Trust and be not afraid. Call upon him day and night. Cry to Jesus; for he is Lord and

* See Revelations, 1st chapter, 4th and 5th verses.

Christ: and be sure to pray,—"Come, quickly [redacted]ne, thou Holy One, and gather Jacob's children [redacted]me."—Amen.

* * * * * * * * *

THE foregoing pages, entitled "Millennium," are presented as an honest abstract of very important parts of the testimony which comprehends or includes the substance of seven typical passages of Holy Scripture.

First. Genesis, the second chapter, first, second, and third verses. * * * * * *

Second. Song of Songs, which is Solomon's, 6. 13.

Third. Gen. 8. 11. "And the dove came to him at EVENTIDE," &c.

Third. "And *the Lord came down to see the city and the tower which men builded." Gen. 11. 5.

Fourth. 1 Samuel, 17. 46. "That all the earth may know," &c.

Fifth. Song of Songs, which is Solomon's, 3. 9.

Sixth. Song of Songs, 3. 11.

Seventh. Song of Songs, 2. 12.

There are many more besides these, that foreshow the same glorious realities, even whole chapters in the books of the Old Testament, that speak of nothing else. I will mention Psalm seventy-second,† the eleventh chapter of Isaiah, the fourteenth of

* In the ancient Targum, or "Translations of the Jews," *Lord* is rendered, "the word of the Lord," which is our Saviour. See A. Clarke.

† Also, the 45th, 46th, 47th, 48th, 68th, 93d, 96th, 97th, 98th, 99th, *and 113th Psalms.* Also, the 24th, the 18th, and the 2nd *Psalms. All these* are full, and completely to the point; and I *believe will shortly* be fulfilled.

Zechariah; also, the twenty-fourth, forty-ninth, and sixtieth chapters of Isaiah, and from thence to the conclusion of his visions. Oh! could the men and women of this generation but realize their privilege that God, the Saviour, hath bestowed on them; and would, even now, at this late hour of the Gentile era, give him glory by acknowledging "the testimony* of Jesus," in ancient prophecy, with deep abasement and humble dedication to his holy will, I do believe that their souls would be refreshed beyond all the consolations that forgiveness of sins, acceptance with God, and evidence of their adoption hath ever administered in personal experience hitherto. It is the crown of piety; for it exalts the man of sorrows, it sustains the person of Jesus, it exhibits the reward of his sufferings, and glorifies his wonderful name, Emmanuel, that was announced with the prophecy of his birth. To all who receive the words of the Lord, and implicitly believe them, that they will be fulfilled in the person, acts, and offices of Jesus Christ, as Prophet, Priest, and King, upon this globe, it may be said that they have "set to their seal" "THAT GOD IS TRUE!!!"

And of unbelievers in this doctrine, it may be asked, "Is it a small thing for you to weary men; but will ye weary my God also?"

Suffer this word of exhortation:

"Heart ye, and give ear; be not proud, for the Lord hath spoken. Give glory to the Lord, your God, before he cause darkness, and before your feet stumble upon the dark mountains; and while ye look for light, he turn it into the shadow of death, and make it GROSS DARKNESS!"

Suffer also this question:

* *See Revelations*, 19. 10. † Jer. 13. 15, 16.

What is the amount of denying to Scripture its literal meaning, where "thus saith God," "thus saith the Lord God," "thus saith the Lord, the God of Israel, it shall come to pass," "I will do it," "I will perform it," are recorded by the scribes of the Holy Ghost, as the testimony of his mouth?*

One question more:

How did those unhappy Pharisees, who said, "this fellow doth not cast out devils but by Beelzebub, the prince of the devils," fall into the sin called "blasphemy against the Holy Ghost?"

I shall answer it, according to the understanding given to me.

By misplacing and rejecting the words of their prophets, that declared God's counsel, and holding to their own traditions.

Let us take warning!!! Prophecy is not a "cunningly devised fable!!!"

Now let me plainly tell you that where it is said in scripture, "the Lord hath chosen Jacob for himself," it means that he chose Jacob for himself, the younger son of Isaac, to whom he appeared in a vision, standing above a ladder, that was set upon earth, and the top of it reached to heaven, upon which the angels of God ascended and descended. And BEHOLD! the Lord *stood* ABOVE it, and said to Jacob, "I am [*I AM*] the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed, &c."

Where it is said, "and Israel for his peculiar treasure," it means that Israel is God's peculiar treasure, even the man Jacob, to whom God appeared a second time, and "buried him by baptism

* As I live, saith the Lord, is a solemn oath. Now look at Isaiah, 49. 18, and study the chapter. Gen. 28. 12, 15.

into death," that like as Christ rose from the dead, so [God decrees] that Israel should walk in newness of life.* Here is the election of God. "Thy name shall no more be called Jacob, (the supplanter,) but Israel, (a prince with God,) for as a prince hast thou power with God," &c. After this, when the person of the man is mentioned singly, he is still called Jacob; but when his family are introduced with him, he is styled Israel. Now do try, my Gentile brethren, to be willing that God should choose for himself, and as his election is decided by his own word in our ears, cease from proclaiming that "Gentiles are Israel." It is awful to rob God!

If Gentiles should say, we have had a glorious dispensation of the grace of God, for eighteen centuries past, in which we have been called the people of the living God, and been favoured with an opportunity to become children of Abraham by faith in Christ Jesus, I must accord my solemn amen to the testimony. I believe "they have been grafted

*Ezekiel 37. Romans 11.

☞It is the literal meaning of God's word that I contend for, as a part of the "faith once delivered to the saints," which is mangled in the church of Sardis at a most awful rate—that guilty church—(remember I do not allude to any particular sect among the Gentiles, but all professors who deny God's word) allows the literal meaning of God's word, where it suits her selfishness and pride. She consents to Jacob's exaltation unto Israel for a season; but afterward she assumes the preference, and very graciously consents that "the poor outcast Jews" shall be admitted to a state of equality with the Gentiles, if they will receive help through their ministry, and beautiful example, which they have set, in confessing the Saviour at his first coming to suffer; and denying the second to reign, except, indeed, it is, to reign through them by his Spirit, forgetting his words, "my glory will I not give to another;" "he shall come in the clouds of heaven with power and great glory."

O! joyful day! Hail mighty King,
Let heaven's bright angels sweetly sing;
The trumpet sound proclaims the word!
This earth is thine, thou Christ and Lord!

into the good olive tree;" while the natural branches were cut off for unbelief; and that the fatness of the olive has been devoted to them for a grand space, that the "grace of our Lord Jesus Christ, the love of the Father, the communion of the Holy Spirit, hath been poured on Gentiles, for many generations, to bring them to glory." Yes! the descendants of Japhet have been enlarged; and Shem decreased. Japhet hath dwelt in the tents of Shem, sure enough; spiritually or ecclesiastically, we know, and literally, I, with some others, believe. But to claim a perpetuation of our standing, beyond the times prescribed by the God of Abraham, of Isaac, and Jacob, is, criminally ungrateful, and very unjust. The word of the Lord is as express and as explicit respecting the cleansing of the Jewish sanctuary, and re-establishing the Jewish polity, and renewing the charter of Jerusalem, as it can be—language can declare it no plainer. These events are closely joined to the triumph of our blessed Redeemer, that gives it infinite weight; and we cannot pray "thy kingdom come, thy will be done in earth as it is in Heaven," "with the spirit and understanding," without recognising their unison, and their fulfilment sealed in the word of God.

The declarations of Jesus Christ, that concern his glory, are as literal as they are spiritual, and as spiritual as they are literal. "What God hath joined together, let not man put asunder, remembering that "rebellion is as the sin of witchcraft;" and that "it is a fearful thing to fall into the hands of the living God."

Listen to the meek and lowly Lamb, addressing a warning and command to the Jews—"Search the Scriptures;" for in them ye think ye have eternal life, is the *reason, and* because they testify of him.

Thus he magnifies his word—above all, his name; for, by his word, he reveals it as well as all his titles, except the incomprehensible one. If he had not spoken, nothing could have been written: if there had been no Revelation, we should be, it appears, but little superior to the beasts that perish. "To know God and Jesus Christ, is eternal life." "God hath spoken in his holiness." Psalm 60. 6. Read the Psalm: he says, I will divide Shechem, &c. &c. "Gilead is mine. Manasseh is mine. Ephraim also is the strength of mine head: Judah is my lawgiver —MOAB is my washpot," &c.

"Hear, O heavens! and give ear, O earth! for the Lord hath spoken!" What hath he said? "Seek ye, out of the book of the Lord, (the Scriptures of truth,) and read what he hath said." I do read, is your reply—I ask how? With your eyes closed on his glory; and your hearts veiled with prejudice against the doctrines of truth? If you read the Bible with prejudice against the testimony of Emmanuel's personal triumph upon earth, I tell you, they will indeed appear to you a dead letter, because "you turn judgment into gall." "The Scriptures cannot be broken." They are, 1, "spirit;" 2, "they are life." Jesus Christ, whom all the angels worship, calls every unbeliever in LITERAL prophecy "fools;" and he declares that ALL things that are written concerning him, shall be fulfilled."

I must soon close. A part of this testimony is in press. I am beyond my proposed limits, having something to say for the Indians. Yet I must add that Gentiles have not a moment to lose; for their dispensation is about to expire. Fly, quickly, to mercy's altar, and cry to the Lord to prepare you to meet the proceeds of his terrible day! "For verily *I say unto* you," (hear him describe the state our

world is now in, Luke 21, Mark 13, Matt. 24) "this generation shall not pass away till all be fulfilled."

"Behold! the Lord cometh, with ten thousand of his saints, to execute judgment on all; and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against them."

He is to ride on a swift cloud, and come into Egypt, into Idumea, and will stand upon Mount Olivet in triumph. Read the nineteenth chapter of Isaiah, and exclaim, O my country, what an ordeal is before thee! till you come to the nineteenth verse; and pause at the words "pillar at the border thereof, to the Lord." (Can the wicked mock God, despise his word, and reject his testimony, where it is really a seal* to their approaching state?) This is a precious token to my view. I am ready to believe the pillar is *Joseph*. A hint to Joseph's friends. Read the 22–26 verses of the 49th chap. of Genesis; and the 13–17 verses of Deut. 32nd chapter; and the 27th verse of Genesis, 9th chap. When America was discovered Japhet was enlarged; and not before. If Joseph is set for a pillar, that is, a monument, on the border of Egypt; and if Egypt be a title for the land called [by man] America, then——. I leave conscience to write the result; and say, "O Israel! thy God will come soon."—Amen, and amen!

H. LIVERMORE.

* Or assent that thus it shall be.

POSTSCRIPT.

To the readers of Millennial Tidings, I would say, that faithful study of the Holy Scriptures, with humble, persevering prayer, will render the subject laid before you familiar and pleasant, if you are sincerely desirous to follow Jesus Christ, the great Ultimo of Millennial glory, through evil and good report, through all unavoidable persecutions, and beyond works to eternal rewards. When I say, "faithful study of the Holy Scriptures," I mean the manner of the noble Bereans, "to see if these things are so;" not with a self-sufficient presentiment that "these things are not so." Supposing any of you have been led by "the traditions of men," either by preachers in your pulpits, or by the productions of learned commentators on the Bible, to believe in a spiritual reign of the Lord Jesus Christ, you will feel a shock like a house falling about the head, when the literal or personal appearing of Emmanuel comes before you. If settled in the opinion that your belief is certainly true—if determined that no farther search after truth is necessary, you resist conviction that "possibly I am wrong," and abandon my tidings as heresy, let me tell you in the fear of God, that you are unprepared faithfully to search his sacred Word. No person can do this, with a prejudiced and biassed mind; and right conclusions that concern this momentous theme of prophecy will not be drawn. All labour *in search*ing the Scriptures, with the influence of

predetermined self-conceit abiding on the mind, that the popular millennium system of "spiritual reign," and the conversion of Jews by Gentile ministrations of the Gospel of Christ, *must be true*, will prove in the result, a "beating the air." Prejudice and self-conceit urged the Jews to reject the first advent of Christ in person; and I think the same evils are operating on the Gentiles, to prevent them from receiving the doctrine of his glorious Epiphany, to reign as Man and God upon the earth, in that same individual body, which was crucified through weakness, but raised by mighty power on the appointed Day. The doctrine, too, directs a blow against all systems of men, that are connected with the word religion, at the present day. If it is true that Jesus Christ returns to this world, to reign one thousand years before he judges the "dead, small and great," universally, there follows a train of astonishing events from thence, that effectually mars the glory of professing Gentiles; for the Jews are set over them as teachers, and not placed at their feet as scholars. This is not pleasant to the Gentiles. They have supposed themselves able to teach Judah her duty, forgetting that Apostolic power was insufficient to the work; and that the conversion of the Jews was to be preceded by the shaking of Heaven and earth, and to commence at the return of the Lord.

I am clearly convinced that the tables are turned; and that "blindness in part has happened to the Gentiles," until (not the fulness of the Jews) but the fulness of Almighty wrath be come upon them. In the day when men are calling upon the "rocks and mountains to fall on them," I am certain the blindness is off, and when it is too late to work honestly with God's holy word, many will unavail-

ingly cry, O that I had faithfully searched the Scriptures of truth; and marked the prophecies, prefaced with "thus saith the Lord!"

I have exerted myself to the utmost, in bringing it to you in this humble form. May it be made a blessing to humble and hungry souls.

HARRIET LIVERMORE,

A Pilgrim and Stranger in the Earth.

☞ The following remarks on the glorious appearing of our Lord Jesus Christ, were published in the Morning Watch, or Quarterly Journal on Prophecy, and Theological Review, of September, 1830. I present it in this number of Millennial Tidings, for the "edification and comfort" of Believers in the Truth, as it is in JESUS, and pray likewise, that partially awakened, partly convinced, and halting souls, may be profited by this true and sensible labour of love. There is sufficient of it expressed in plain English, to assist the teachable lovers of Jesus, who know nothing of Greek or Latin, while the scholar is reproved for his neglect of his privilege. "He that hath ears to hear let him hear"——"Behold he cometh."

H. L.

Philadelphia, February, A.D., 1839.

☞ ON THE EPIPHANY OF OUR LORD JESUS CHRIST; AND THE GATHERING OF HIS ELECT.

"In the 24th chapter of Matthew, and at the third verse, we find the disciples of our Lord inquiring, among other particulars, What should be the sign of his παρουσια, or *presence?* and to this question there is no direct answer returned, unless it be in the 30th verse. The information, however, which we receive, in that and the preceding verses, is to the following effect: That immediately after an unparalleled tribulation, 'such as was not since the beginning of the world to this time, no, nor never shall be,' the sun shall be darkened, the moon shall not give her light, the stars shall fall, the powers of the heavens

shall be shaken; and then shall appear the SIGN of the Son of Man in the heaven. We must either admit, then, that the *appearance* of the Son of Man in the firmament, or heaven, is the sign of his παρουσια, his *advent*, or *presence;* or else, as I have said, that there is no direct answer given in this chapter, nor (as I think) in any other, to the question of the disciples, as quoted above.

"And, again, it seems impossible to affix any definite meaning whatever to these words, *'the sign* of the Son of Man in heaven,' unless we understand *his visible presence there* to be what is referred to by the expression *'the sign.'* For, as in Matt. xii 39, not *Jonah's sign*, but *Jonah the sign*, is signified by the words 'the sign of the Prophet Jonah; and as in Acts iv. 22 (το σημειον τουτο της ιασεως) we understand the healing itself as the thing called το σημειον the miracle, or sign; and as in Rom. iv. 11, by the words σημειον περιτομης, we understand, not properly *a* sign of circumcision, but *circumcision the sign*, received by Abraham; so in the text before us we must likewise understand, not properly *'the sign of the Son of Man in the heaven,'* but *the Son of Man in the heaven* THE SIGN *of his advent.*

"Hence I conclude with perfect confidence, that there shall be such an appearance of the Son of Man in *the heaven*, or *the sky* (Gen. i. 8); a propect επιφανια (*apparentia quæ est superne et in summo* Scapula), *an* EPIPHANY, of the Son of Man; preceding his παρουσια, his advent to the earth, or presence thereon, by a certain period of time, during which all the tribes of the earth shall mourn. As it is written: 'And then shall appear the *sign of the Son of Man in heaven;* and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming (επι) upon the clouds of heaven, with

power and great glory.' Or again, as in Rev. i. 7: 'Behold, he cometh (μετα) with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him: Even so, Amen.'

"The word επιφανια, or *Epiphany*, occurs in the New Testament only six times; in five of which it is translated the '*appearing*' of our Lord Jesus Christ; while in the last that I shall mention it is rendered, by what authority it is difficult to guess, '*brightness*.' In Titus ii. 13, we read that the grace of God which bringeth salvation teacheth us, that we should live expecting that blessed hope, and the glorious '*epiphany*' of the great God and Saviour of us, Jesus Christ. In 2nd Tim. iv. 8, St. Paul writes, 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them *that love his epiphany*.' For, indeed, it appears that this 'epiphany' of our Saviour (as distinguished, and separate both in time and place, from his awful 'presence' to the destruction of the ungodly) is the proper object of the believer's love, the point of fact on which his hopes and heart are fixed with unmixed desire, with pure love of its approach; with none other sentiment than only love: and hence, indeed, one important reason for our contemplation of that epiphany apart, and by itself.

"In 1st Tim. vi. 14, *et seq.* we find that God the Father ('whom none hath seen, nor can see') shall make manifest this *epiphany;* assuming to Himself the honour of so doing, as worthy of his holy name and exalted characters, even unto the grandeur of the eloquence of the text.

"From 2nd Tim. i. 10, we learn that Jesus Christ

shall judge the quick and the dead 'at his *epiphany*, and his kingdom:' probably, from Rev. xx., the quick at his epiphany, and the dead *at* (i. e. *during*) his 'everlasting reign.'

"In 2nd Tim. i. 10, we read that 'the purpose and grace given us in Christ Jesus before the world began, *is* NOW' (i. e. since his resurrection) '*made manifest*,') or '*hath been seen*, through the *epiphany* of Jesus Christ our Saviour.' And in this passage we must understand the Apostle to refer either to the manifestation of God's purpose towards us, in the ascension of the Lord's risen body, the pledge, the earnest, and the *similitude* of his return —(Acts i. 11,) namely, when 'the cloud received him out of their sight'—or else to that epiphany of our Lord which was vouchsafed unto himself, for our sakes, at his conversion (1 Cor. xv. 8, and iii. 21, 22, with Acts ix. 1–6).

"Lastly. In 2nd Thess. ii. 8, we read that our Lord will consume that man of sin in, or by, the spirit of his mouth, and destroy him in the epiphany of his advent (ὁ ανομος ον ὁ Κυριος αναλωσει τῷ πνευματι του στοματος αυτου, και καταργησει τῇ επιφανειᾳ της παρουσιας αυτου:) so that, beyond all controversy, the epiphany of our Lord is to be distinguished from his advent, or presence, at all events as a part (and that the first part of any process of successive events) is to be distinguished from the whole. And as the Lord Jesus interrupted his ascension from 'the lowest parts of the earth' (Eph. iv. 9, &c.), being seen of his disciples repeatedly during forty days before he proceeded on his way to the light of the Highests, where St. Stephen afterwards saw him standing at the right hand of God (Acts vii. 55;) so there can be no doubt that he purposes to interrupt his descent, or return; remaining for a time in the sky, before he prosecutes his

advent to the surface of our planet: and this period (whether it be longer or shorter I cannot tell) is what the Scriptures denominates his *'epiphany.'*

"Now we know that when he shall appear his appearing and his presence shall be as the lightning, which cometh out of the east and shineth even to the west (Matt. xxiv. 27): in the midst of the blackness of sunless darkness (ver. 20,) and when he shall have clothed the heavens with blackness (Isai. l. 2, 3,) his rising shall be like the morning-star, dividing a way for the lightning of his thunders, as the lightning-shaft in the splendour of his wrath,—sudden, alone, irresistible, and unexpected. And *'every eye* shall see him' (Rev. i. 7). And the heavens and the earth are described as having *'fled from before him'* (Rev. xx. 11); an expression which reminds me of the word vouchsafed in ancient times to Joshua his type, when Joshua spake to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel: 'Sun, *stand thou still* upon Gibeon; and thou, moon, in the valley of Ajalon.' For as the sun and the moon *stood still* indeed (not altering their relative position to the earth our planet), although by means of the arrested state of the latter, and not by any new circumstance or condition of their being; so I understand that the sky and the earth shall flee from the presence of the Lord in our firmament; our planet reeling on its axis at his approach, and revolving upon its poles in the twinkling of an eye; the primeval mountains bowing down before him; the great sea worshipping him; the brute earth doing homage to its Maker and Preserver: as it is written in the 75th Psalm: 'The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it.' And, indeed, it

is curious to observe, that in such a case (namely, if the earth our planet should revolve upon its axis suddenly, and in a moment), then we must of necessity find both night-time and day-time—that is to say, *both hemispheres* of the globe simultaneously present in the scene of our Lord's epiphany, that fixed point of glory in the sky in which he sits THE ALONE UNMOVED ONE. And, accordingly, in Luke xvii. 31, we find the Lord's appearance spoken of as '*in that day*,' while in the third verse following, (ver. 34) it is spoken of as '*in that night*;' for, if England and its celestial canopy are to flee from before him by the earth's sudden revolution on its axis, then the night of this country, and the day of our antipodes, shall both be involved in the vision of the sign of the Son of Man appearing in the heaven.

"'*As a thief in the night* shall the Lord *come*,'—suddenly, and unexpectedly by all those who have reason to fear, or who ought to have watched the signals of his approach; while men are eating and drinking, marrying and giving in marriage, lying quietly in their beds, or preparing their daily food at the mill; unbelieving, and therefore unprepared. But those interpreters have strained the figure beyond its natural bearing, even to the hazardous flattery of their own hope, who have ventured to presume, that, because he enters the house as a thief, he shall therefore spoil the goods of the strong man without his knowledge.

"'Every eye shall see him,' and 'wail because of him .... men's hearts failing them for fear, and for looking after those things that are coming on the earth' (Rev. i. 7; Luke xxi. 26). 'The earth and all its inhabitants are dissolved; I bear up the pillars of it.' And according to the type of Pharoah, who

fought against the cloudy pillar, while it troubled his hosts and took off his chariot-wheels; and according to the type of Balaam, whose eyes God had opened, while he taught Balak to cast a stumbling-block before the children of Israel; and according to the type of Sodom, which would have violated and profaned the angels of God; so shall their end be that have pleasure in unrighteousness: they shall have their hearts hardened, even by God himself; and they shall come in their desperate rage against Him whom they refused to believe in; against Him whom at length they have *'seen,'* and can no longer therefore *'believe in;'* and they shall fight against him: but he shall overcome them, 'for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful." (Rev. xvii. 14.)

"But the most important event (so accurately timed in the Bible as to leave no doubt that it takes place during the epiphany) is the resurrection of the dead in Christ, and the change both of them and the then living saints, in the act of their ἁρπαγησις, or rapture unto the Lord in the air. 'For the Lord himself shall descend from heaven (απ' ουρανου,) with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we . . . . together with them'—we that are alive and remain, together with the risen ones—'shall be caught up in the clouds to the Lord's ἁρπαγησις, or *gathering*, in the air.' For although we shall *not all* be laid to sleep; although we are part in the grave, and part still of the number of the quick; nevertheless WE ALL (both parties)—*'we all'* shall undergo THE CHANGE, 'in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incor-

ruptible, and we shall be changed' (1 Cor. xv. 51, 52). And in this change, as I am led to conclude from an examination of all the Scriptures—in this change of all the children of God (without exception either of the quick or the dead) consists the mystery of our baptism '*in fire*,' (εν Πνευματι αγιῳ και πυρι, Matt. iii. 11; Luke iii. 16); the '*alteration*' of 1 Cor. xv. 51, or the '*metamorphosis*' of Matt. xvii. 2: for, indeed, on the authority of 1 John iii. 2, and Phil. iii. 21, we may assume the glory of our Lord's body (John i. 14; 2nd Pet. i. 16, 17) to be of the same kind as that which we are destined to receive. And this is the '*mystery*' disclosed by St. Paul in 1st Cor. xv. 51, 57, even the particulars of that '*change*,' or '*metamorphosis*,' of us all.

"The word απαντησις, which I have translated by the Scotch term '*gathering*,' occurs in the New Testament in three more places, besides that in 1st Thes. iii.; in two of which it distinctly refers to the same event. In Matt. xxv. 1, 'Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to the απαντησις of the bridegroom' . . 'and at midnight there was a cry made; Behold, the Bridegroom cometh; go ye forth to his απαντησις.' Five of those virgins, although expecting the Lord, had provided no oil in their lamps; and, what is indeed the most remarkable feature in the parable, and no doubt the key to its meaning, these become self-convicted of their folly, and, foolish as they are, they acknowledge the superior wisdom of their companions. They are shut out, however, because it is the Lord's απαντησις, and the παναγυρις πρωτοτοκων, '*the convocation of the first-born absolutely complete*,' of Hebrews xii. 23; and the only one spoken of from Genesis to Revelation.*

* The remaining instance of the use of the word απαντησις is *in Acts* xxviii. 15.

For which reason, in Matt. xxiv. 31, and in Mark xiii. 27, we find again the description of *a completed convocation*, or *gathering of all* from one end of heaven to the other, a παρουσία of *the brethren of the Lord*, immediately consequent upon, or rather contemporaneous, with his epiphany; *while* the mourning tribes still look upon HIM (not yet '*present*') but only 'COMING;' and *before* the judgment of the nations, in the end of the succeeding chapter.

"And now, if it should be objected to the above observations, That *the sign* given of the Son of Man's approach, according to them, is no sign thereof at all, but the very thing itself, so far as concerns the elect—whose brethren, indeed, were the parties enquiring of the Lord—I reply, in the words of the Lord himself: 'In such an hour as *ye* think not the Son of Man cometh' (Matt. xxiv. 44.) And upon the authority of the whole inspired volume I maintain, that unless we watch incessantly, and without remission, the signs of the times in which we live (not boasting of our age, as many do, but 'keeping all these things in our heart,' as the Lord's mother did, Luke ii. 19); unless we will give ourselves to observe the gradual fulfilment, and ere long the most stupendous and confounding and sudden fulfilment of the *prophecies, still such;* WE shall have no sign at all of the Lord's advent: we shall be taken by surprise, as the unwise virgins are, and, self-convicted beforehand of our egregious folly, we shall hear him say, 'I never knew you.' Yea, although we may have 'prophesied in his name, and in his name cast out devils, and in his name done many wonderful works;' and 'though *we speak with the tongues* of angels, and have the *gift of prophecy*, and understand all mysteries and

all knowledge, and have all faith so that we can remove mountains, and bestow all our goods to feed the poor, and give our bodies to be burned, IT IS NOTHING!' so long as we do not love the children of God, and much more, '*the Only Begotten Child*,' well enough to look for, to hasten, to watch for, and to love their deliverance in His epiphany. '*Prophesying serveth not for them that believe not, but for them that believe!*' (1st Cor. xiv. 22).

"Brothers in the study of unfulfilled prophecy, and in the desire of the Apocalypse of the Lord from heaven, 'of the times and the seasons ye have no need that I write *unto you:* for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say Peace and Safety, then sudden destruction cometh *upon them*, as travail upon a woman with child, *and they shall not escape.* BUT YE, BRETHREN, ARE NOT IN DARKNESS THAT THAT DAY SHOULD OVERTAKE YOU AS A THIEF: ye are all the children of light, and the children of the day; we are not of the night nor of the darkness; therefore let us not sleep, as do others, but let us WATCH, and be sober' (1st Thess. v.—*read to the end of the chapter*).

"One of the Pentecostal gifts of the Spirit is said, in 1st Cor. xiv. 22, to be 'for A SIGN, not to them that believe, but *to them that believe not.*' The evil and adulterous generation of the Apostles' contemporaries they had their sign (Matt. xii. 39), a sign to tell them that it was none other than God's only Son whom they had slain; and I say that a generation more false than they, 'in which shall be found the blood of prophets, and of saints, and of all that were slain upon the earth' (Rev. xviii. 24), shall also have its sign of the advent of its Judge.

"Of what avail the sign of the epiphany may be

to the world, is not very clearly, or at least not easily, discoverable. It is written, indeed, concerning the day of the punishment of Leviathan and the Dragon, 'Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me' (Isai. xxvii. 5); but it is written again, and that in more positive terms, concerning some period (and I see not what other period it can be but that of the epiphany, when, the Son of Man becoming an object of sight, men, like the devils, may believe and tremble,) 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me' (Prov. i. 24–28; xxi. 18; Psa. xviii. 41; Job xxxv. 12; Rev. xxii. 10–12, &c). Then shall the sun be darkened; and 'I clothe the heavens with blackness, and I make sack-cloth their covering,' saith the Lord; and in the midst of that thick darkness shall the Lord shine forth, in the glorious company of his catholic church. In that day, the Lord God of hosts coming forth from his dwelling-place to punish the inhabitants of the earth for their iniquity, shall be seen on high; and the infidel shall know, and the Assyrian shall quake to behold it; and all people shall see the grand purpose of God achieved in the gathering of his elect. This shall be the sign of his coming to the affrighted world; a sign to tell them, It is now too late (Psa. xviii.);

FOR HE HATH LIMITED *a certain day*, saying, 'To-day, if ye will hear his voice' (Heb. iv. 7).

"Hitherto 'the Spirit and the Bride say, Come! and let him that heareth say, Come! and let him that is athirst come; and *whosoever will*, let him take of the waters of life freely! For I testify to every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book' (Rev. xxii. 7–19). 'He that despised Moses's law died without mercy, under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?' (Heb. x. 28, 29). 'He which testifieth these things saith, Surely I come quickly. Amen: Even so; come, Lord Jesus! The grace of our Lord Jesus Christ be with you all. Amen' (Rev. xxii. 20, 21).

"T. W. C."

"Search the Scriptures."—*John* 5. 39.

"The testimony of Jesus is the Spirit of Prophecy."—*Rev.* 19. 10.

THE fourth day of GOD's visible creation was devoted to his word, in bringing forth the sun, the moon, and the stars; and by his appointment, they were ordained to divide the day from the night; and to give light upon the earth, with the addition of a decree that they should be for signs and for seasons, and for days, and for years." The sun, which, (at his creation was styled "the greater light," and elected to rule the day,) is a magnificent being, a glorious creature: he "knoweth his going down." See Psalm 104. 19; and is subject to the command of GOD. See Job 9. 7. It is recorded in the 19th Psalm, that GOD has set a tabernacle for this soul of the natural world, and the inspired monarch over Israel who wrote that beautiful melody, represents by comparison, the body of a man, and he has a tent, pavilion, or house. This tabernacle is set in the heavens: there dwelleth the sun, ruler of the day; and subject to God, and to God alone. This glorious luminary is appointed by God, to give the most terrible signal of the arrival of that DAY, which, (in the Scriptures) is denominated "the Day of vengeance of our God"—see Isaiah 61. 2.—"the Great and dreadful DAY of the Lord"—Malach. 4. 5.—"the Day of the wrath of the Lamb"—see Rev. 6. 17. The prophet Joel bears testimony that "the sun shall be turned into dark-

ness before the great and terrible DAY of the Lord shall come"—see C. 2. v. 31; and my blessed Master said, the sun should be darkened, immediately after the tribulation; which, it appears, comes upon His church; (the spiritual; and likewise the literal Israel)—and this darkening of the sun is accompanied by other terrific events, viz: the stars falling from heaven, and the moon withholding his light, while the powers of heaven are shaken: See Matt. 24. 29. The tribulation spoken of by Christ, takes place previous to the opening of the sixth seal; and when Christ opens that seal, the sun becomes black, and the moon as blood, the stars fall, the heavens depart as a scroll, mountains and islands are moved out of their places; and————————————Hear, O ye proud ones of the earth, who scorn to bow your knees before the throne of grace, in this your time of probation—who spend your days in seeking to be rich, and your nights ——(God knoweth how,) perhaps in revelling and mirth; or else, in prayerless stupidity, counting your gains, and planning their increase, until sleep comes upon you, like the sleep of death: hear the case you must realize in that awful time:

"And the kings of the earth,
"And the great men,
"And the chief captains,
"And the mighty men,
"And every bond man,
"And every free man, hide themselves in the dens, and among the rocks of the mountains, saying to the mountains and the rocks, Fall on us, and hide us, from the face of Him that sitteth on the throne, and from the wrath of the Lamb!"

* * * * * * * *

The moon, which is "the lesser light," (called by astronomers a secondary planet,*) is likewise ap-

* Not by authority of the Scriptures. *Planets* occurs once, and no more, in the Bible; and the word follows after the mention of

pointed for a sign; and terrible is her appearance, as a type of the martyred witnesses and saints of JESUS. Once she stood still in the valley of Ajalon, while the sun stopped over Mount Gibeon, (in answer to Joshua's prayer,) while that eminent type of Christ, concluded the battle of the kings. But—her signal in the coming Day, is—Blood—for the whole earth is become Aceldama. The stars, which from the Hebrew are rendered luminous bodies, drop down to the earth, like the falling of untimely fruit, when a fig-tree is shaken of a mighty wind."

* * * * * * * *

I shall now ask, are we not warned by partial tokens, of the speedy fulfilment of these things? On the eighteenth of August, 1831, I beheld the sun in his meridian, an opaque body of greenish hue, emitting not one ray of his native refulgence upon the earth. The moon exhibited a similar spectacle at night; and about two o'clock in the morning of the nineteenth, I saw the north-eastern horizon red as blood. During the visitation of the Cholera at New York, Philadelphia, Baltimore, Washington, Richmond, Norfolk, &c. in 1832, the sun was very much obscured; and if persons choose to assign an apparent cause, even vapours in the atmosphere, I answer, those vapours were the messengers of death. At Cincinnati, I was sickened by a stink in the air for nearly two weeks previous to the breaking forth of judgment by Cholera upon that city, as often as I walked in the streets.

In the year of 1805, (remember the exploits of a Corsican) pillars of fire were seen by night, in the state of Maine; and the moon exhibited blood-red hue.

the moon.—N. B. The moon is not a wanderer. See 2nd Kings, 23. 5.

In September, 1811, a flaming star, resembling a sharp sword, was seen over our heads, in the bright blue sky—I was then seeking after that precious Saviour, who is now my "Morning Star," guiding me, I humbly trust, in the path of prayer to His heavenly kingdom. I recollect that I then thought the ruin of my country was near. * * * *

In November, 1833, there was seen a flame in the heavens like a serpent in form, and near him a round ball like fire, while a multitude of stars seemed to fall to the earth.

On the night of the 17th of this present month, February, 1839, a very sudden transition from darkness to light, was witnessed by several persons in this city. One heard a very loud noise in the heavens, like persons talking—a second observed a hissing—a third supposed it thundered; and a fourth was alarmed by a fearful roaring.

I think all these things are premonitory of the day approaching, when every sign shall fully appear, till all are fulfilled; and the last is, the sign of the Son of Man in heaven; then will all the tribes of the earth mourn. See Zechariah, 12. 10–14. * * * * * N. B. See the article entitled "Epiphany of our Lord Jesus Christ; and the gathering of His elect: an extract from the Morning Watch, or Journal on Prophecy.

I cannot lay down my pen just yet: it falls to my lot to bear testimony in the days of "the falling away," spoken of by Paul, the great apostle of the Gentiles, as just behind the revelation of the man of sin, even Satan's personal head, which head, Christ will bruise; for He will destroy *that* Wicked with the breath of His mouth, in His glorious Epiphany, *and cometh* to reign upon earth. See 2nd Thess.

2, and Rev. 19. I want to be faithful in my testimony. I pray the Lord to guide me.

Scepticism upon the subject of literal, holy prophecy, is a crying sin of the present age. Even Christianity itself is become a "bye-word," a reproach with a majority of non-professing, yet nominal Christians, but literal heathen; and so many of the other party are lukewarm, that even in their practical confession to the Gospel, it is no more than "by-the-bye," while they possess a name in some outward Christian assembly or church, &c. A great display is made by some of them, who appear to be zealously affected, but not well. No—their theory is unhealthy, because it is unscriptural; and as they do not believe in the literal fulfilment of God's holy, prophetic Word, they are not waiting for the Son from heaven, nor preparing to meet him at His coming; for they do not believe in His personal reign over the house of Israel, as Gabriel foretold. As to the signs I have mentioned in the foregoing pages, such unbelievers will style them "old wives' fables," &c., crying out for spirituality—forgetting that this very term implies life and heavenly substance, as was JESUS Christ, when He ascended to heaven upon a cloud, in His own person, even a body of flesh and bones. Now to such uncomfortable Christians, I would say, come, let us turn over a new leaf, and do better. Once more we will bring our sentiments to the true expositor of their faith, "the law and testimony." Suppose we commence with the first chapter of Genesis—the record of the birth of our race—of all other visible things—"In the beginning God created the heaven and the earth." Is this to be received literally? Yes. And *I will say, it may be spiritualized in its typical import also; but not separating the original act from*

the other work; for the Holy Ghost is Go
Christ is God. As you grant the first verse I
I expect your faith holds good to the middle
fourteenth verse—there, you and I part asun
believe that Paul said true, "all things were
for him, (i. e. Christ) and Christ is the forme
things; and without him was not any thing
that was made. And He is before all thing
head of the church—first born from the dead
in all things He might have the pre-emi
Colossians, 1. 16–18; John's Gospel, 1. 3. B
prophets spake, and of Him they testified-
Enoch to John, as well as from Moses to M
It pleased God, by the Word of His power,
was made flesh, to create the sun, and lend h
earth for to lighten and nourish it; also to con
him for a sign, for seasons, for days, and year
I shall not gain upon you in this way. Tied
many are, to the post of unbelief, by mystic
shall fail to convince, though I may worry sc
them. By the way, what do you think of the
Do you say it was spiritual? Peter did not. I
clared that the world Noah was born into "being
flowed with water, perished; and Peter adds, th
one we inhabit, is, "by the same Word," (the
of God) "reserved unto fire against the day of
ment and perdition of ungodly men."——God
spake all things into existence, is as able to bu
the whole world as a few cities. Who ca
bounds to His power? * * *

"How great are his signs! and how migh
his wonders!" What is your opinion of the
bow? Is that literal in the Scriptures? Di
ordain that most beautiful of all objects tha
eyes ever beheld in the heavens, for an ou
sign of his covenant with Noah, "for per

generations," that he would not destroy the earth again by water? Here is a gulph of difficulty for the mystifiers of God's word, in relation to signs and wonders. It is impossible to avoid literality on the subject of God's ordination of outward tokens in the heavens, if the Scripture account concerning the rainbow is believed; and the denial of so plain and positive a passage, as the thirteenth verse of the ninth chapter of Genesis, that it is literal, and the word of God, amounts to infidelity: it is an outrage upon the sacred declaration of JESUS Christ, recorded in the tenth chapter of John, and the thirty-fifth verse, "THE SCRIPTURE CANNOT BE BROKEN"—— * * * * * * * * * * I am entirely convinced that my religious theory must be right or wrong, sound or unsound, according to my views of Christ. "Other foundation can no man lay," &c. See 1st Corinthians, 3. 11. Now my heart, as the seat of belief, is not to be trusted upon this all important and most sacred concern; nor my conscience, as the soul's opinion, &c. No. My heart, as the seat of affection, must not be trusted at all; nor as the fountain of action: my conscience, (as the soul's opinion of her own state, and of the holy Scriptures, that they are the words of God, &c.) should be strictly attended to, comparing it with the Scriptures; for without the latter, I can make out nothing satisfactory to my mind, which, I know, is operated upon by an irresistible power, which compels me to reflect upon "a judgment to come" for all the human race. I am constantly inspired with full and certain belief of a state beyond the silent grave. But for this inspiration, my body would neither move, nor *speak, nor act. My body* is a debtor to her tenant, *the soul; and the soul* to a Power which inspires it.

In this situation, I find I am needy,—I want Life—the Grave will not give it to me—except an angel opens it; and every breath I draw brings nearer my death gasp. What shall I do?—I have the Bible in my hand—its contents have been preserved for many ages—it is the oldest of all visible objects, except the sun and moon, and stars; and the rainbow, with earth, and sea, &c. The Bible reveals to me the meaning, as well as the cause of my sensations, my desires, hopes, fears, anticipations, &c. It tells me what I am—what I should be, &c. I know it is true—it is an expositor of my mysterious being—animal, spiritual, accountable—yet a worm—in my own bosom, by some power over which I have no control, there is fixed a belief that the Bible is true. It is a mysterious book; and it is a plain Book. It condemns me; and it justifies me. It describes me wicked—it describes me righteous. It tells me of so many things that I realize in myself are facts, that I can receive all its mysteries, and reverence what I cannot comprehend; for my experience, my observations, and even reason, decide that *mystery* is a matter of which mortals in the present state of their existence, have evidence of its being, though its nature is incomprehensible to created intelligent beings. If we were indeed, (what we call our race) if we were, I say, rational beings, there would be no scepticism, nor disrespect towards the Holy Bible. It is degrading to man, for whose instruction in righteousness, and comfort, and joy, the Scriptures were written, to say, that "the Bible is a mystery, which he cannot understand;" and to sport with its sayings, or dispute them, is going beyond Satan himself. It is written *that "the* wise shall understand;" (in the days of *Antichrist)* "but the wicked shall do wickedly; and

none of the wicked shall understand." Dreadful text! The time of its execution is nigh at hand; yea, at the door. I beg of you to compare the 10th verse of the 12th chapter of Daniel, with verses 11th and 12th of the 2nd chapter of Paul's 2nd Epis. to Thess., and 11th verse of Rev. 22nd chapter; and, Oh! take heed—take warning—be wise now, and you will understand, and escape the awful pit—the horrible snare! "Be wise concerning GOOD; and simple concerning EVIL."

I will now present my own views of Christ, and refer wholly to the lively oracles, as I read them in my native tongue. I believe that He is GOD, from everlasting to everlasting. See Isaiah, 45th chapter. Christ addresses Cyrus as a type of Himself; and JESUS, in his human nature, is addressed by the Divinity. Prophecy is not single. Remember, that "LORD," in the Old Testament Scripture, means Christ; for it is rendered in the ancient Targum. The Word, see 1st Epist. Gen. of John, 5. 7; and study, with prayer, the 6th verse; and ponder the 9th and 10th verses. JESUS Christ is the "true God; and eternal LIFE." Yes. He is that Spirit; and He is; and He was; and He is to come. Rev. "The same yesterday, to-day and forever." Paul to the Hebrews. Immutable, Infinite, Eternal. "I, the Lord, change not, therefore, ye sons of Jacob, are not consumed. See Malach. 3. 6. "Great is the Lord, and of great power: His understanding is infinite. See Psalms, 147. 5. "Before Abraham was, I AM. His own blessed testimony. Compare with the prayer of Moses the man of GOD, recorded the 90th Psalm.

"*Lord, thou hast been* our dwelling-place
Through all generations.
Before the mountains were brought forth,

As even Thou hadst formed the earth and the world,
Even from everlasting to everlasting,
Thou art GOD."

The manifestation of Christ, in human nature, a glorious mystery. I sincerely believe that he toc upon him the nature of the seed of Abraham. He 2. 16. Now Paul presents this doctrine with tl note of greatest certainty, as His Divine Mast used it, in teaching Nicodemus, the spiritual tru of the new birth, into the kingdom of God. S John's Gospel, 3. 3–5. I believe that Paul intend the nature of faith; nor do I credit any doctri which carries Jesus lower than faith; I do belie that the words "likeness of sinful flesh"—see Ro 8. 3.; also the words "and was made in the likene of men"—Philippians 2. 7.; are all exactly true a correct—and the 10th verse of the 2nd chapter Hebrews should be carefully observed; for it plain as day, that the divinity in the Man perfect the latter through sufferings, so that the cry "It finished"—with the act of bowing His head, a giving up the Ghost, meekly resigning His hum soul, to the Divinity, His Father, (as man bei conceived by the Holy Ghost) is a declaration victory over death, because His faith was perfect by obedience unto death; and His human nature h the reward of being brought unto Glory. 1. Of resurrection. 2. Of ascension. 3. Of exaltation the right hand of God. 4. Of a Mediator. 5. Of Advocate—"Jesus Christ, the Righteous"—see 1 Epist. Gen. John, 2. 1. 6. Of an Intercessor. will pray the Father"—see John's Gospel, 14. 1 compare with Heb. 7. 24, 25. 7. The glory of i mortality which his father Adam lost by transgr sion, not enduring temptation, when solicited by l beguiled rib—see 1st Epist. Timothy, 6. 16, a

observe the five preceding verses. Glorious testimony! There is no need at all of stumbling at the expressions, "which no man can approach unto"—"whom no man hath seen, or can see—please read just now—(I wish you to keep one hand upon the Bible while you read my testimony)—please read the 16th verse of the last chapter in Peter's 2nd Epistle, and remember that GOD will be GOD; and if you desire immortality believe in Him that hath abolished death; and seek first the kingdom of GOD. Now you see, that the same JESUS, which was crucified, is made by GOD, both Lord and Christ. See Acts, 2. 36. Let no person cavil at this text—remember the Holy Ghost sat on Peter's head, in the form of a cloven tongue, as of fire; and to say one word against the Holy Ghost, procures you eternal despair. GOD has a tabernacle, and it is called JESUS, for the sake of God's elect; and Christ, for the glory of the Father; and the Lamb of God, on account of the covenant with Abraham; and this JESUS in personal glory, ("having received of the Father in His humiliation,") exhibited His Divinity, by sending the Holy Ghost upon His waiting church, on the day of the anniversary of the giving of that sacred law, which contains the sign of His second advent to this earth, upon which glorious event depends the keeping of a Sabbath for the elect people of God. For this joy, (that was set before Him in the covenant, ("Hear, O, Israel,) I will declare the Decree"—read the sentence of God against the father of lies. Gen. 3. 15; also Psalm 2. 6–12; Psalm 40. 7. 8.; Psalm 45, and Psalm 72, which JESUS kept inviolate, from His baptism in Jordan, to His passion upon the cross,) the lowly Lamb endured the torture. Now, I fully believe, that this glorious manifesta-

tion of His raised body, is designed to fulfil the original purpose of His first coming, which was declared by His beloved disciple that "He might destroy the works of the devil"—see 1 E. Gen., John 3. 8. This work is not accomplished. Sin is not destroyed—death reigns by sin; and the grave closes not its mouth. But the vision of Glory will come: in the end of the days (allotted to the Gentiles,) of indignation against Jerusalem, which is "the city of the Great King." See Matt. 5. 35.; the "place of His throne, and the place of the soles of His feet"—Ezekiel 43. 7., Daniel 8. 11. Yes, though it may seem to tarry, faith will watch and wait for it; it will speak—it will not tarry. Read Habakkuk 1. 12, 2. 1–4. The result of this Glorious Epiphany of JESUS Christ, and His second Advent into this world, is *restitution* to GOD—yea, restitution to GOD; and in the times of this restitution, it appears that JESUS Glorified, is subject to the Father, as was JESUS in humiliation—that is, GOD appoints the time—compare Galatians 4. 4. (mark the expressions—"when the fulness of the time was come," &c.) with Acts 3. 19–21—and to the end of the chapter; then study, with much prayer, the tenth verse of the first chapter of Ephesians; and bear in mind that GOD hath said:

"Remember the former things of old;
For I am GOD, and there is none like me.
Declaring the end from the beginning"—See Gen. 1 c.; also 3, 15.
"And from ancient times the things that are not yet done"—(Look at Gen. 12. 3.; Gen. 13. 15; Gen. 17. 8.; Gen. 49. 8–10.; Deut. 33d chapter.)
"Saying, My counsel shall stand, and I will do all my pleasure." Isaiah 46. 9, 10.

GOD spake to Abraham; and He spake by Jacob to the twelve patriarchs. The land is sure to Abraham's heirs of promise; and the Shiloh will cer-

tainly have them gathered to Him, as He said—See Matthew 24, Mark 13, Luke 21, and let us never lose sight of that declaration of JESUS Christ, "Heaven and earth shall pass away; but my word shall not pass away."

I fully believe that Christ at His second appearing, and Glory, will restore the widow's son—Jerusalem is a widow; and the tabernacle of David is thrown down. I believe that Christ is the true Moses (preserved,) and He will have poor Joseph's bones carried up out of Egypt—Yea—all Joseph's bones—very many; and very dry—shall be taken to the land of Canaan; and this last mention of Joseph I refer to the Antitype; and "thy dead men" "with my dead body," (see Isaiah 26. 19.) you may compare with Ezekiel 37. 1–11. and then read to the end of the chapter.

It is evident that the times of restitution of all things, which GOD hath spoken, by the mouth of all His holy prophets since the world began, open, continue, and end, with the reign of JESUS Christ in His own glorified person, in the character of "Judge of the quick and dead, High Priest over the house of GOD, King of Israel, and GOD over all, GOD blessed forever." The joy set before him, is the accomplishment of the purpose for which He was manifested; and it is plainly this, "to put away sin by the sacrifice of Himself," that holiness, and derivative perfection might show forth the declarative Glory of GOD, which can never be illustrated in the presence, not even the punishment of sin. The essential glory of God is secure in Himself; but His declarative Glory is elicited by the fruits of holiness; "Herein is my Father glorified," said the Blessed One to His disciples, "that ye bear much fruit. It is perfectly plain from the Scripture testi-

mony of JESUS, that His first appearing, and mission upon earth, was the foundation, and His second coming shall complete this work of holiness. The first exhibits a process of good, a course of obedience, and surrender to sufferings; the other glorifies that goodness, obedience and sufferings. I believe that the person of Christ, is equally necessary for His reign of righteousness upon earth, in the times of restitution, as His personal sacrifice by the shedding of His precious blood, was efficient to make atonement for sin. Now JESUS declared after His resurrection that His sufferings were necessary, and likewise His resurrection from the dead, on the day appointed. Luke 24. 46. See now—His birth day was decreed—Gal. 4. 4. His suffering hour—John 13. 1., and His emancipation from the tomb. Luke 24. 46. His time to return is decreed; and God knoweth the day and the hour of that event; and none else. But the end of certain prophetic days, which intend years, will certainly reveal Him from Heaven, so that the work He is appointed to perform shows the date of the event, viz: "the coming of the Son of man in the clouds of Heaven, with power and great glory," to gather His elect—to sanctify the whole house of Israel, to destroy His enemies, judge the world, and reign till death and and hell are come to their crisis, by the loosing of Satan out of prison; and then judge the dead, sitting upon a great white throne, as GOD.

I believe that JESUS Christ has four particular characters and relations to act in, after His present return to this earth. He is called "the son of David," Matt. 1. 1. and 21. 9.; "the son of Abraham," Matt. 1. 1.; "the son of man" about four score times, in the four Gospels. "The son of GOD." By Gabriel, Luke 1. 35—As David's son he is de-

creed to stand for an ensign to the people, to which the Gentiles shall seek; and His "Sabbath shall be glorious," Isaiah 11. 10. As the son of Abraham He will receive His elect bride—He will take Israel from a far country—He will bring her into Sarah's tent. Indeed I really believe in the espousals of the Lamb, (in His Glory,) to the spiritual Israel, as truly as I believe, that He will reign over the house of Jacob forever. As the son of man, JESUS Christ will heir the throne of creation; and as the Son of GOD, He will exhibit His Father's image, as the second Adam. In all these characters, JESUS Christ will be personal and spiritual, in the acceptable year; in the Day of His power—in the times of restitution—at least, so I believe, according to my understanding of the holy scriptures.

Please to observe, that I view the humiliation of my Blessed Saviour, just on a par with the nature of "the seed of Abraham, but JESUS came through His probation, with God-like purity; and then submitted Himself to the curse—as though He had deserved it; for He was dumb before His accusers—He plead nothing on behalf of the life of His body —He consented to His father's will—He was in great agony while the bitter cup He drained; and His pure soul was made a sin offering. His faith was made perfect through sufferings; and thus the Captain of our salvation conquered the world, the flesh, and the devil, that He might save our souls from death; for in Adam's sin, we are dead, but for the Lamb of God, who taketh away the sin of the world, and did, by the grace of God, taste death for every man. By the perfection of the personal faith of Christ, believers stand justified; they are accepted in Him, The Beloved. The Father looks through Christ upon the penitent, heaven seeking soul; and

beholds the faith of JESUS, as seed of the Kingdom, dropping from the breast of dying Love, into ground prepared to receive it: if we would be saved, we must—I say emphatically, we must believe IN JESUS. Rightfully to apprehend our personal interest in the faith of JESUS, is a very nice point; and being brought to this, we are crucified with Him, nevertheless we live; and the life we live in the flesh, is by *the* faith of the Son of GOD, who loved us, and gave Himself for us—By the same faith (Christ living in us) we embrace the Hope of Glory; and the Spirit of Christ exhibits to our understanding of the scriptures, His second appearing, Advent and power, and reign of Blessedness upon earth.

I will not say that all Millenarians are in this case. I believe that tradition, an over-weening fondness for literality, and strong prepossessions in favour of the scriptural election, and covenants of GOD, may so eclipse the true and original Glory of the prophecies, which centre in God our Saviour, that we are in danger of denying Christ crucified, and so doing, we shall eventually be rejected of Him, who said, "except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." How honest, impartial, and devoted was Paul, to the faith of Jesus! How pure the doctrine He preached, from partiality to His elect nation! Deeply He lamented their fall! Strong was His love for their souls—firm his belief in their restoration—pointed his declaration of their superiority by election of GOD, especially, that "unto them were committed the Oracles of God;" and the apostle asks this question too, "what if some of them did not believe?—Shall their unbelief alter God's

covenant—God forbid, cries Paul—yea, let God be true and every man a liar. He ardently loved the ancient covenant, but it was in Christ—and never did Paul's zeal for the truth shine brighter, than in those forcible expressions, "If any man love not the Lord JESUS Christ, let him be Anathema Maranatha"—I am convinced that impartiality in regard to outward distinctions, is a mark of true wisdom; and the reverse is folly. Let us endeavour then to watch against every encroachment upon the faith of JESUS; and see that our affections are not set upon things that are to take place on earth; but fixed on Christ, who is the believer's life, that when He shall appear, we may not be ashamed before Him, at His coming.

My subject (in these pages) has been enlarged under the motion of my pen, beyond any intention, or expectation in my mind—I cannot pursue it farther in the present No. of Millennial Tidings—the work is in the press—My head is almost overcome by loss of sleep—circumstances have compelled me to spend many night hours in writing. I find I must stop; or peradventure rue the consequences of over-much exertion. If the Lord please, I shall finish my testimony, in Number four.—I left the rain-bow Sign, to speak of Him, who is the Antitype—and have only presented as it were, the very last particle of a drop, from the unfathomable Ocean of sacred Glory, JESUS Christ, ("He is Lord of all,") of whom, I know so little, that shame might well cover my face, "While His dear cross appears," yet O! I may glory, and I will, and I do glory, in that faithful apostolic, and acceptable saying, that "Christ JESUS came into the world to save sinners, of whom I am chief"—I shall add likewise,

that I am enabled fully to believe that He will com again, and that soon, to which my spirit respond Amen—

"Come, Lord Jesus, come quickly."

Amen.

H. LIVERMORE.

Philadelphia, February, A.D., 1839.

APPENDIX.

THE INDIANS.

WHO ARE THEY? WHENCE CAME THEY?

"TRIBES of a secret,"—what is your origin? is a question that I would exchange millions for, if I had them, to have it answered by the Aborigines of America, in the joyful strain, we are Joseph's "branches, that have run over the wall." Gen. 49. 22. But why am I so ardent on this subject? Why? Surely an answer is ready. It is this. I view the Indians as a people "scattered and peeled, a people meted out and trodden down, of whom I read in God's holy word, that they are to be brought as a present "to the Lord, to the place of the name of Jehovah of hosts—Mount Zion." Please to study the eighteenth chapter of Isaiah's vision; and pray to the Lord to give you a thorough understanding of his address to America, that relates to the "children of the west."

John McDonald, pastor of the Presbyterian church in Chapel street, Albany, has presented to the public "A new translation of the eighteenth chapter of Isaiah, with critical notes and explana-

tions." Bishop Lowth, of London, has also published, on the other side of the Atlantic, a similar work; and *"Horsley, late Bishop of St. Asaph, a scholar and critic of a superior order, dissatisfied with the common translations of this prophecy, gave a new version, accompanied with notes. These he published in a letter; and Faber, with just encomiums, has since added the translation and notes to the second edition of the prophecies. Horsley, with his Ithuriel spear (writes McD.) smites the sealed vision, the seals burst open, and, for the first time, revealed, though obscurely, the real treasure."

McDonald's annotations and notes are beautiful; but his application of the words, "a nation scattered and peeled," to the Jews, is inapplicable as it respects the "northern wing," or these states. Jews, here, are generally wealthy; and, as citizens, enjoy many privileges with Gentiles—"a people terrible from their beginning hitherto," is another feature unlike the Jews in North America. The new translation increases the dissimilarity—"a people under terror in the very extreme." In the command, "Go, ye swift messengers to a nation scattered and peeled," McDonald supposes the American clergy are addressed. I believe it is better to turn over the gospel of Matthew, and read the †thirty-first verse of the twenty-fourth chapter; and let the "fig-tree" remain a type of the Jews.

It appears very plain, that McDonald is a servant of God; and that he was divinely directed in his application of the words, "land of overshadowing wings," to the two vast continents of North and South America. His notes and annotations on this wonderful vision of prophecy are very precious, ex-

* McDonald's Introduction to his translation.
† "*And he shall* send forth his angels," &c.

cept the article above mentioned; and I cannot be thankful enough for them; for his labours have aided my search after Indian origin far more than Boudinot, Smith, or Buchanan's, though these three present me "apples of gold in pictures of silver." I understand, while attending to McDonald's notes, &c., on the first and second verses, that America was presented to the prophet in a vision, and that it contained a very oppressed and degraded people, whose land the rivers (nations) had spoiled. I behold the poor Indians immediately; and my question is answered "who are they?" by the last verse in the chapter. I therefore claim the acquiescence of my astonished mind, and declare to the people of these nations, or these states, that the Indians are that very people on whom the dying patriarch Jacob poured the fulness of prophetic benediction, that includes these grand and memorable words:

"The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Genesis, 49th chapter, 26th verse.

The first clause of this verse signifies to the patriarch's most faithful and obedient child, (his beloved Joseph,) that the benediction of Abraham to Isaac, and the grace of Isaac to Jacob, were far behind the blessings that were to come from his dying lips, and distill among "the thousands of Manasseh and the ten thousands of Ephraim."* Abraham could say to his elect son, as his last will and testament, the land of Canaan shall be thine; and Isaac to Jacob,

* Compare Gen. 49. 22–26, with Deut. 32. 13–17, the first point named. I understand it, in "Ephraim is the strength of mine head—and Manasseh is mine."

"God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and bow down unto thee: cursed be every one that curseth thee." This is the first.

"God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be an assembly of people: And give the blessing of Abraham to thee, and to thy seed with thee; that thou mayest inherit the land, wherein thou art a stranger, which God gave unto Abraham." All this is excellent; but in neither or both do I discover an enlargement of the borders of Abraham. Let us pursue, therefore, the sacred scriptures, and search for "the field the Lord hath blessed." I think we shall stop a moment at Genesis 28. 14-15, especially at the 14th verse. The expressions "spread—abroad—to the west—to the east—to the north—and to the south"—I am satisfied that Jehovah himself enlarged the borders of Jacob's blessing. We will now search the field for a divine seal. I am sure I have found it in the 28th verse of the 32nd chapter in the book of Genesis. Truly might Jacob testify, as in the 26th verse of Genesis, 49th chapter.

Truly might Jacob, whose surname was Israel, exclaim, "gather yourselves together, and hear, ye sons of Jacob, and hearken unto Israel your father, that I may tell you that which shall befall you in THE LAST DAYS!"*

The inspired patriarch spake as he was moved by the Holy Ghost; and his prophecy was, the testimony of Jesus. All professors of Christianity consent that the 10th verse is partly fulfilled; and I am

* See Hosea, 6. 2, 3. Days, Milleniaries.

ready to exclaim, how can the Jews deny it? Alas! they did not keep close to the law and testimony of God, but leaned to their own traditions.

The blessing of Judah by Jacob is in great style. He is King and law-giver, for an appointed time; and his brethren must praise him; for he is a type.—The blessing of Judah by Moses is very different. It implies that he is separated from them, and in difficulty; but the blessing is, that God will unite him to them again.

But the blessing of Joseph, so great, by Jacob, seems to be copied by Moses (except the Archers and Stone of Israel) in his prophecy of the "Great Day of Jezreel." Jacob's prophecy carries the battle at Armageddon, and the advent of the Shepherd of Israel to save his flock, in the future tense; but Moses celebrates it as done. In both of these great prophecies, Joseph is shown greater things than the rest; and I can see him a distinguished type of the all-blessed Saviour in his advent, to reign on the earth, when the "sun and moon and eleven stars," shall make obeisance to him, whose feet they hurt with fetters (the cruel nails) of iron!

The blessing of Joseph is first literal—"a fruitful bough." His descendants are mentioned, and his only. "Ten thousands of Ephraim, and thousands of Manasseh." Jacob said his branches should run over *the wall.* They should go beyond the land of Canaan, for to take possession, of the utmost bound (the land of the sun's going down) of the *everlasting hills.*

Jacob spake of Joseph's afflictions, and of his victory, by the interference of the God-Man. The whole meaning of the remarkable words, "from thence is the Shepherd, the Stone of Israel," is not given to me at present; but I expect it will be made

plain soon. I think it has a connexion with the first verse of the nineteenth of Isaiah.

I am delighted to find out that the poor Indians have such blessings in store for them. I am rejoiced in spirit that Joseph's descendants are soon to be presented by angels, to the Lord of Hosts, at Mount Zion, washed from all their filthiness, and dressed in the coat of many colours, presented by their "everlasting Father," the "Prince with God," or, EMMANUEL! I said soon. I believe it must be so, according to the signs of the times in this country; and I expect they are the same through the world; for, by Moses, God announced to the children of Israel his determination to punish them as a nation, if, as a nation, they broke his covenant.

They have done it. Israel is divorced by the word of the Lord. "She is not my wife; neither am I her husband." It seems that Israel's miseries commenced in a civil war, to which she is provoked by the conduct of a haughty king; and by her rebellion against the house of David, she rejected her Messiah. Yet, her compassionate and long suffering God allowed her a space for repentance in the country of Samaria; but she repented not. Her contrary walk, at last, drew upon her all the curses of that law she had despised. She was hewn by the prophets; yet she did not return. Hosea and Amos were faithful in painting her guilt; and foreshowing her doom; but she refused to hear, and finally, "the bow of Israel was broke in the valley of Jezreel;" for in the ninth year of the reign of Hosea, the King of Israel, Samaria was delivered up into the hands of Shalmaneser, King of Assyria, and carried away among the Heathen, to rue their obstinate rebellion against the living and true God. Then "the Lord removed Israel out of his sight." The record

is made in 2nd Kings, 17th chap.; and for any further information concerning the Ten Tribes, we must apply to the prophet Esdras, whose wonderful description of the last days is vetoed by ecclesiastics in the Gentile church, as not to be owned in Scripture. (See Esdras, 2nd book, 13th chapter, 12, 39–47.) I understand by Esdras, that the Ten Tribes are gone beyond the river Euphrates. This is a river in Western Asia.* It has its source in the north-east mountains of Armenia. It was the north-east border of the extensive dominion that was promised to the children of Israel.

They entered into Euphrates by the narrow passages of the river. N. B. The Euphrates is divided into two streams, greater and lesser: it is described as "running through delightful plains, where its banks are decked with the constant verdure of willows, palm trees, and rich pastures." Isaiah, when speaking of the restoration of Israel, says, "they shall spring up as among the grass; as willows by the water courses."

Esdras was told by the Lord that the journey of the Ten Tribes took eighteen months; and that the region was called Arsareth. This appears to be Mount Ararat, that lies north of Armenia, a cold country.

"In a land where no man dwelt," (i. e. no Gentiles,) the Ten Tribes were to remain, till "the latter time;" and when they shall begin to come, the Highest shall stay the springs of water again, and they are to go through with peace.

The 48th verse intimates that some of the Ten Tribes were left behind in Assyria, and they were to be found within the Lord's borders. They are to

* Wood's Dictionary.

be gathered first. I have thought that the twelve oxen under the molten sea, are figurative of the distresses of Israel. Three looked towards the east, three north, three south, and three west. The molten sea is affliction, that they have procured unto themselves by their abominations; and they must lie under it, and bear it, "till the indignation be accomplished." And to the four corners of the earth are the Two* Tribes dispersed. The house of Israel is sifted among all nations, like as corn is sifted in a sieve. See the Word of the Lord by his prophet Amos, 9th chapter, 9th verse. There must be corn left in the sieve; and it is the outward congregation of Ephraim and his fellows.

Now we may see that God will never wink at sin, in his people—his children—his chosen ones. Manasseh was Joseph's first born; and to him pertained the birth-right blessing; yet his grandfather gave it to Ephraim, and his greatness has proved to him a curse; for as he increased, so sin increased, till he was driven to darkness. Manasseh went over to Judah in the reign of Asa, thus redeeming their pledge "Manasseh is mine. A part of Manasseh joined in Hezekiah's passover, and their country was purged of idols by Hezekiah and Josiah." The famous Gideon descended from Manasseh, seven of their valiant captains joined David against the Amalekites, when they had smitten Ziklag; and good old Barzillai, who at fourscore attended King David over Jordan on his return to Jerusalem, after Absalom's conspiracy ended in his death, was a Manasite.

But the best of all, and the crown, is *Elijah* (which signifies, God the Lord, or the strong Lord.)

* Judah and his companions.

He is a descendant of Joseph, by Manasseh. This extraordinary prophet was translated, that he might come to his tribe, and to Judah, (Benjamin, and Levi, Asher, &c., *N. B.*) before the great and terrible day of the Lord. For we must remember that Malachi delivered his prophecy at Jerusalem after the captivity; and it was given to Judah, and those of the Levites that clave to him: also Benjamin, Manasseh, and a few families of Ephraim, and a few of Asher. . . .

☞ As to the outward congregation of Ephraim, or "Ten Tribes of Israel," that were driven out of the holy land by Shalmaneser, it is probable Elijah will visit them in the wilderness.

Indeed, this hope I cherish with as much care as possible; for I am convinced, from my own personal knowledge of the oppressed red men, that they are the descendants of Jacob and Rachel; and I am conscious of truth in my prepossessions, that miracles will be wrought for their deliverance, in the extremity of their distress, which must be elicited after Michael's battle with the Dragon, even "that old serpent," which is the Devil, and Satan; and this primal enemy be cast out of his spiritual power, into the earth, or body of a man, which commences his short time of great wrath, against the elect church, striving to annihilate her by a flood of persecution. . . . . It is perfectly easy to apprehend, that special, Sovereign, and very extraordinary interference of the high Arm of Almighty God, can alone deliver the Indians from their unparalleled afflictions, and bitter sorrows—scattered—peeled—meted out, and trodden down—indeed, the prophet Isaiah described the condition of my poor red brethren—I depend entirely on God to help them; and I humbly hope, that He

will speedily do it; for pride and oppression are mightily increasing upon the northern wing of the land where "rushing vessels" were first invented.

I have pondered, (not a little,) on the emblematical representation, of a Spread Eagle upon the Standard of a Republican government, with his beak turned toward the east, and the arrows of Israel grasped in the right talon. Now, view the bird, as he is engraved, and he represents a determination to devour the nations of the Aboriginal race; but let your eye rest upon the reality, and observe that the Eagle is destitute of the bow—the Olive branch appears to me, like mockery of the Eagle, at the oppressed, since he is the king of unclean birds, and king of birds of prey. To confine the talons of an Eagle, by making him hold arrows and olive leaves, is another inconsistent act. The Eagle (or at least one species of it) breaks the bones of its victims, to extract the marrow—this is very great cruelty. The Eagle dies of hunger, because its beak grows crooked by age, and it cannot feed. Not a good omen ————————. The periodical change of feathers, is rather apropos to this government; and the return of another great election—may show another sign also; for at the time of his moulting, the Eagle has no power to hunt prey, &c. The Eagle is mentioned more than twenty times in the Old Testament Scriptures; and four times in the New; and his renown is cruelty, self-exaltation, and speed. The elect church of God were commanded to have the Eagle in abomination, as well as the Bat; of both, the children of Israel were forbidden to partake, as they are unclean. This is the reason assigned by their great Lawgiver to the congregation of the Lord, as he received it from Jehovah in the mount, "because they are unclean." There is

nothing, however, so terrible to my thoughts concerning this sign, as the words of Jerusalem's Great King, recorded in the twenty-fourth chapter of Matthew, and the twenty-eighth verse." The symbol is very strong—Eagles prey on the carcasses of clean beasts.

* * * * * * * * *

A learned Jew represented to me a part of the eighteenth chapter of the Book of the visions of Isaiah, as follows:

"Ho land! woe to the land
Of the overspreading wing,
That lieth beyond the rivers of Cush;
That sendeth her ambassadors by sea,
In rushing vessels upon the face of the waters—
Saying, go ye, swift messengers, to a people scattered and peeled,
To a people terrible from that time,
And henceforward——————————
A nation meted out, and trodden down,
Whose land the rivers have spoiled."

"My prophet saw your steamboats," said the learned Jew——. The meaning of the word "scattered," is "driven out" or "cast away"—"peeled, meted out, trodden down," need no reference.

It is very striking that the 18th of Isaiah is presented to us in seven verses; (which is a perfect number from the creation,) and the contents have a manifest allusion to the times of the second and third woe trumpets; the second involves "Jacob's seventh trouble," and the close of the "seven times" of Israel's judgment of their sins, as was threatened, if they walked contrary to their Holy One. The third woe trumpet (which is the seventh of all decreed to sound, from the commencement of a spiritual, to the end of a literal apostasy from Christ,) is against the enemies of Israel; for whose sake, an "ensign is lifted up on the mountains:" see Isaiah

11. 12. and observe, that the people mentioned in the 10th verse, are God's elect; and that the Gentiles are spoken of in this verse, exactly the same as in the sixty-third chapter and third verse. Nothing can be plainer than that JESUS Christ is "the Redeemer of Israel, and his Holy One:" the Gentiles become fellow heirs to the Grace of God, by adoption; but to Israel it pertaineth as their right, upon the ground of God's oath, and His covenant; and beside this, He is their personal King, and this is by oath of God also; for He said "I will be their King," and sware to David, that of the fruit of David's loins this King should come; and He should sit upon David's throne.

Now observe, that immediately after the decree concerning "swift messengers," &c., an ensign is lifted up—and a trumpet is blown—then terrible judgments follow—see "pruning hooks"—and there are traces of a great battle—compare v. 6. with Rev. 19. In that time—in that year—the same miserable people are to be presented to the Lord of hosts, at Mount Zion—see Matt. 24. 31.; Mark 13. 27.; Luke 21. 28.; the latter "your redemption draweth nigh," includes the resurrection of Israel as one nation, and their sanctification to God their Saviour, by JESUS Christ at His second appearing and glory. "Heaven and earth shall pass away, but my word shall not pass away," declared the Blessed, Holy One of God. "The counsel of the Lord, *that shall* stand," Proverbs 12. 21.; yea, "the counsel of the Lord standeth forever, the thoughts of His heart to all generations," Psalm 33. 11.; and it is written, "Blessed is the nation whose GOD is the *Lord,* (observe Acts 2. 36.) and the people whom *He hath* chosen for His own inheritance. JESUS *Christ hath* chosen Jacob unto Himself, and Israel

His peculiar treasure," Ps. 35. 4. It is the rd JESUS Christ speaking by Jeremiah (see c. 31.) ıcerning the restoration of the ten lost tribes of house of Jacob; and in the 9th verse, He says, am a father to Israel, and Ephraim is my first n." The chapter is perfectly literal; and the ion of its fulfilment, (like Daniel's) is for an ap-nted time, as may be comprehended from the) last verses of the preceding, or thirtieth chap. he whirlwind of the Lord," and "the fierce anger the Lord," is in other prophets, (see Ezekiel and phaniah, 7. 19. 1. 19. as in Jeremiah,) the Day the wrath of the Lamb; and the testimony of the binger to the second advent, answers to the fore-ıner of the first, viz: Fear GOD, and give Glory Him—see Rev. 14. 7., compare with "fruits et for repentance," and "the wrath to come"—: Matt. 3. 7–12. See Luke 3. 4–11; and re-mber that it is no way to flee this wrath, and ape the fire of torment which never dies, to turn : poor Indians out from their homes, for the sake the golden dust of their land; neither can the ape be made by murder combined with treachery l lies.

O! OSCEOLA! when thy spirit fled
From earth, did Rachel mourn; refusing comfort
For her children slain! "Thus saith the Lord,"
"Thy voice be hushed from wailing;
And thine eyes from tears; for hope,
The Hope of Israel, and the Morning Star,
Shall bring thy banished seed back to their border,
Israel's promised land."

* * * * * * * *

"Whence came the Indians?" Can ye tell, wise ın, and great men, strong men, and statesmen, can u tell, "whence came the Indians?" "Can the ıh grow without mire? can the flag grow without

water?" Can man grow without a Maker? Is there any thing created without God? When did man first appear; and where is the place of his origin? Who created him? Why was he made? What is the purpose of his existence? What is the purpose thereof? These questions you cannot answer, without that much neglected Book, the Holy Bible. The sluggard is bid to go to the ant, that he may learn wisdom—the infidel is told to repent, and believe the Gospel. Take the sacred volume, then, and study out the red man's pedigree; and the land of his origin. I warrant, the latter is exhibited in the twenty-seventh verse of the fifth chapter of Genesis—so Eden was his first home—If you will faithfully examine the Indians, keep man's track after his exile from the garden of God, by the ancient land mark which the fathers have set, even original, holy prophecy; remove it not from its boundary line, THE Truth of God; for the curse will fall on you—Look away from your own preconceived opinions, to the Indians as they were in the times of Columbus, Adair, Penn, Charlevoit, &c.—remember Montezuma with Cortes, Corn Planter with Washington; and Wm. Penn's Treaty of peace—contemplate the traditions of the Chippewas, the former state of Echota, and the war dance of the Osages—Go through the history of the Aborigines, from the days of Noah; for the Mandan Indians say, they were saved from flood in a canoe, —follow them to Jacob, v. 13.—the Chippewas announce their descent from a very great man, whom the *Great Spirit* loved, and His twelve sons also, and that they became great nations—the Great Spirit loved our fathers, say the Chippewas, and gave them a good land.

But I must insist upon the necessity of studying

the present condition of the Indians, by Israel's Chart, Holy prophecy. They are scattered—(scattered is the same as dispersed; and in the original sense, both signify "driven out"—the ten tribes are called especially, "her that I have driven out"—"her that I have afflicted"—) they are "peeled"—measured out—alas!—what is the measure to them of their own wilderness? God be merciful to me a sinner, and get me out of this cruel country, I pray, before any more autumn leaves fall in the forests, where the red man weeps!!!

By searching carefully, the records of prophecy, it is easy to understand, that Israel, (that is, the outward congregation of the ten last tribes,) must exhibit a spectacle of trouble, in the latter times. "A scattered sheep, with broken bones"—"A smitten seed, shaken in the waters"—of affliction—"Oppressed, and broken in judgment"—"destroyed for lack of knowledge"———and the very "caul of their heart is rent," by the execution of that ancient statute, "If Israel walk contrary to me, I will punish them seven times for their sins—repeated thrice—to make it sure, the reckoning enlarges even to a day for a year; and 2,520 years is the turn of their punishment—and, then, Israel must wait till Judah repents; and the house of David mourns for Jesus. Of course, she will be just ready to perish—but—Israel shall never perish; neither can any man pluck them out of their Father's hand.

I leave the subject for all to consider, examine, and ponder—I believe that the Indians, after they were driven away out of the Lord's land, and were carried beyond the river, into Assyria, became wanderers, according to the Word of the Lord; and after roving about all over the eastern world, and very far to the north, God sent them to this land;

and they have wandered from the Pacific to the Atlantic, and all over these two great continents—having no ease, nor any rest to the soles of their feet.

INDIANS—INDIANS—I beg you, (in God's holy Name, pray, pray, pray—tell the Lord your troubles—cry to Jesus to come and save you—forgive your enemies—yea, love your enemies.

Indians, pray for me also—

I am your true friend—

HARRIET LIVERMORE,

A Pilgrim and Stranger in the Earth.

THE END.

DORSEY, PRINTER.

MILLENNIAL

TIDINGS.

NUMBER THREE.

.... "We do not well; this day is a day of good tidings; and we hold our peace:—if we tarry till the morning light, some mischief will come upon us; *now*, therefore come, that we may go and tell the king's household."—2 Kings, vii. 9.

.. .. "The Lord is at hand."—Phillipians, iv. 5.

PHILADELPHIA:

PUBLISHED BY HARRIET LIVERMORE.

1838.

PREFACE.

In the summer of 1831, I read the glad tidings of our Lord's second Advent to take place in the year 1847, according to a chronology of Jewish dates, elicited by that eminent Hebrew Christian and scholar, JOSEPH WOLFF, Missionary of the holy cross to Jews, Mahomedans, Pagans and Christians, of every name under heaven. I received his testimony with great joy, and am established in belief of it unto this day. Impressed with the idea that it was my happy privilege to re-publish Mr. W.'s letter, and that the contents might be useful to the afflicted Indians, I issued two thousand copies, and gave to my pamphlet the lovely title of MILLENNIAL TIDINGS, No. 1. In the spring of 1832, I left Philadelphia to go on pilgrimage to the western wilderness, desiring to comfort my afflicted brethren, the oppressed outcasts of the Lord, my God. At Cincinnati, I wrote and published a Second Number of MILLENNIAL TIDINGS. And now, I present the Third Number, which is particularly dedicated to the Indians; and I hope for patronage to this labor of love. My acquaintance in this city of Brotherly Love, are requested to pay me for two copies, and leave one in my care for the Indians. Every person who does this, may give a cup of cold water to some "little one" that belongs to Christ, who will pray for the donor's welfare. I shall not multiply words upon the subject. Only say, that I hope for the best. May the Lord revive His work in Philadelphia, and throughout the world, before the Man of Sin shall commence his literal *reign*. Amen.

HARRIET LIVERMORE.

Philadelphia, August 1*st*, A. D. 1838.

MILLENNIAL TIDINGS.

NUMBER THREE.

"Gather up the fragments that remain, that nothing be lost."
St. John's Gospel, vi. 12.

THIS command of the Blessed One was addressed to His disciples, upon a memorable occasion, which typified the care of God for His ancient people; and the words "Gather up"—"the fragments"—"that remain," are more applicable to the Indians, in the nineteenth century of the Christian era, than a majority of the professed followers of the Holy JESUS, in this country may allow; for the literal accomplishment of the original prophecies, is not an article in the popular religious creeds, at the present day. New Testament religionists, are ready to own so much of the Word of God literal, as promotes their pleasure; hence a multitude of voices unite to ascribe a final victory to the Lamb, when all nations, kindreds, tongues and languages, shall worship at His feet, with one heart, and one way: Millennium, or thousand year's reign of peace, (when the sword shall become a ploughshare, and the spears pruning hooks; when "nation shall not lift *up sword against* nation, neither shall they learn *war any more,* but every man shall sit under his *own vine* and *fig*-tree, and none shall make the *afraid,*") *is* confessed to be a reality, while

grand scriptural object is rejected, "The Glory of Israel," the person of JESUS Christ, upon the throne of David, to order and establish, and reign over the house of Jacob, &c. To deny this doctrine, is one and the same thing, to my view, as to sweep off truth from the platform of the Gospel, and leave it naked and bare in the sight of Infidels; indeed, it seems like taking the Lord out of the sepulchre, and laying Him, I know not where. It surely is forgotten, by spiritualizing millenarians, that Mary wept while she supposed the dead body of her Lord was removed from the new tomb; and she plead to be informed where He was placed, that she might bring him to Joseph's sepulchre again. Mary Magdalen was a type of the ancient church in two very different states. 1. Possessed with unclean spirits. 2. Redeemed by the Son of Man. Mary was the first human being that saw the body of JESUS after His resurrection. She knew Him—her eyes were not holden, as we read of the male disciples. So shall it be with His ancient church; as it is written, "Thine eyes shall see the King," &c. Mary did not bear to the male disciples, a message contrary to the doctrine they had heard from the lips of their Master. She told them, she had seen the body, and she had listened to His voice. So shall His elect behold His body upon earth; for "He will come in the clouds of Heaven, with power *and great* glory; and will send His messengers to *gather tog*ether His elect from the four winds, from *the uttermost* part of the earth to the uttermost part *of Heaven.*" These words spake JESUS, concern*ng His* second coming into this world; and the

parallel is seen in the prophecies of olden time, "But now, thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee; thou art mine; I will bring thy seed from the east, and gather them from the west"—"bring my sons from far, and my daughters from the ends of the earth." In the same chapter, the Lord speaks of "making a way in the sea, and a path in the mighty waters, for His people, His chosen." In another chapter, the Lord is represented as exclaiming in ecstasy of joy, "Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring my sons from far, their silver and their gold with them, unto the Name* of the Lord, and to the Holy One of Israel," &c. In that happy time, all the fragments of Judah and Israel, will be gathered up, and put in twelve baskets, or set in tribes, as of old. At present they are in the sight of God, as broken bread and dry bones of fish; but they shall not be lost. God, who created all things by JESUS Christ, will send Him again, as Peter declared, "in the times of restitution," "at the end of the times of the Gentiles;" and He will come in the glory of His Father, and the holy angels, and He will gather together in one all things in Christ, which concern the redemption of the purchased possession, unto the praise of His glory.

Now, let any serious mind weigh this subject in *the even balance* of Holy Scripture, and examine

* JESUS.

with scrupulous care, with prayerful attention, and pure love toward the Name of JESUS, the sayings of the prophets, from Moses to Malachi, the Gospels of Christ, the Epistles of His primitive ministers, and the Book of His Revelations: then, say, in the fear of God, "now we believe, not because of the saying of the woman, for we have heard Him ourselves." By diligently searching into the mind of the Spirit that dictated the parables of JESUS Christ, we may be brought to understand the mysteries of the kingdom of Heaven, that the latter doth not consist in meat and drink, but righteousness and peace; yet is purely literal, because of the presence of His real body, which is glorified, and still remains flesh and bones, that never saw corruption. The words of St. Paul to the Corinthians, "flesh and blood shall not inherit the kingdom of God," do not contradict the literality of His nation's glory; for Paul believed all the scriptures of the prophets, but he taught the doctrine of His Great Master, who preached the necessity of a spiritual birth and baptism into the kingdom of Heaven, and likewise the literal accomplishment of the words of the law, which was delivered by Moses, who received it from GOD. The spiritual work, and the literal or outward fulfilment of the law, are equally supported in the New Testament. The same voice proclaimed to Nicodemus the law of GOD, as a spiritual ordinance, that announced Jerusalem the city of the Great King, according to the testimony of prophets *in olden time*, and charged His disciples in the presence of a multitude of people, not to think His mission was designed to destroy their work of for

telling events, or annul the literality of God's decrees in the law. On the contrary, JESUS said, "I am not come to destroy, but to fulfil; for, *verily*,* *verily*, I say unto you, till Heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law till all be fulfilled—ALL BE FULFILLED." Now, the law of commandments is spiritual, and extends its force to the keeping of the outward ordinances thereof, in the Spirit of holiness; and the law of decress which relate to outward things, is sealed by Divine oath, so that Christ must keep the law, then suffer for transgressors of the law; and afterward establish the law. What did Paul say of his Master? (See Romans, xv. 8.) "Now, I say, that JESUS Christ was a minister of the circumcision"—"A servant of the law." In this capacity the Divine Saviour did certainly fulfil the law of circumcision; therefore, the apostle declares that, in His flesh, JESUS abolished the enmity of the law in commandments, as contained in ordinances; and was able to establish the law, by the Spirit, according to the original design of the law, which was to glorify God, and happify the race of man, who, in his fallen state, is incapable of keeping the law, as a statute of holiness; and of course unhappy, because he is at variance with the law, which is holy, just and good. And what object had Christ in view, when He took upon Himself the office of "minister of the circumcision?" Paul declares *that it was* "for the truth of God, to confirm *the promises* made unto the fathers. There is no

* *A note of Affirmation, &c. the substance of an oath.*

difficulty in understanding the apostle's assertion. The promises of God to the fathers, are distinctly named in His covenants with Abraham, Isaac, and Jacob, which were sealed by Divine Oath, as it is written, "which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law; and to Israel for an everlasting covenant," even in Christ, which the law given four hundred and thirty years after, cannot disannul, nor the Gospel set aside. Instead of this, the law confirmed it, by its typical import, and Christ has secured both law and covenants together, so that while the promise to Abraham is independent of the law, "the truth of God," is a main concern of the promised Seed, which is Christ; and this He manifested by His holy life, and his ignominious death. He could appeal to Jews, that He obeyed God, and that He had wrought among them works that no other man ever did; and enquired for which of them He was stoned. He could appeal to the Father, that He had glorified Him on the earth, and that (as a pattern of perfect holiness, active and passive,) He had finished the work God had given Him to do. He claimed, on this ground, that God should glorify His human nature, with the glory which He possessed with the Father, before ever the world was; and this prayer was answered in a certain degree, by His resurrection from the dead, and the ascension of His person to Heaven, *has confirmed* His person as "the tabernacle of *God,*" "the body prepared," so that Peter boldly *said to the* multitude (on the memorable anni*versary* of the giving of the law, when the He

Ghost descended in the shape of cloven tongues as of fire,) "God hath made that same JESUS, whom ye have crucified, both Lord and Christ." Peter, in another sermon, has announced the second mission of His Master, as an ordinance of God; and that this Great event takes place at the opening of "the times of restitution of all things which God hath spoken by the mouth of all His holy prophets, since the world began." The work of restitution to God, evidently commences with the Law of ten commandments, that were written with the finger of God, upon tables of stone, and delivered to Moses upon the holy mount. This solemn concern implies another very obvious fact, which is, that the people to whom that Law was sent by God, in the hand of His servant, Moses, are to be congregated in the presence of the Prophet, foretold by the first presenter of the law to the children of Israel; and this Prophet is the Messiah, even our Lord JESUS Christ, who is "the Deliverer that shall come out of Zion," &c. This prophet must confirm the promises made to the fathers; and this "for the truth of God." He, who once appeared to take away sin, by the sacrifice of Himself, was raised from the dead, and taken up into Heaven, that He might be manifested in His original character, "the Lord, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty," &c. Compare this with Acts 5th chapter, 1—10 and 31 verses, and you may understand the literal fulfilment as well as the spiritual accomplis

ment of His ancient proclamation to Moses, in the holy mount.

It is granted by all sects of Christians, that Christ will come to judge the world; but the fact that He has two appointments in this office seems to be overlooked, therefore his personal reign upon earth is generally denied; and it follows as a thing of course that the election of Israel to glory in the latter day, has no concern with the promises of God to the fathers; nor the faith of Abraham any permanent reward; for he "looked for a city which hath foundations," such as was exhibited to Ezekiel, as the place of the throne, and the place of the soles of the feet of our Lord JESUS Christ, which is Jerusalem. I allude to the ordination of God, that committeth to His Son the judgment of quick and dead; and I believe there is ample proof and assured evidence afforded in the Holy Scriptures, that the judgment Day, as appointed by God, opens on the world, in the year of recompenses for the controversy of Zion; and that the second coming of Christ in person will then take place. This Day of judgment on the quick, is called in the Apocalypse, "the Great Day of His wrath"—the Lamb's wrath! In the Gospels it is styled the Day of the Son of Man: by the ancient prophets under the law, it is designated as "the Great and dreadful Day of the Lord." This Judgment Day opens at the expiration of time, times and half time of the Beast, which is the Man of Sin, the infidel king, who denies the Trinity, and "usurps *authority* over all that is called God, or is wor*shipped.*" This character must be manifested, and *in his time*, "there shall be great tribulation, such

as was not from the beginning of the creation which God created; no, nor ever shall be." His reign is commensurate with the last, and most terrible sound of the second woe trumpet, which includes the day, emphatically styled "the day of Jacob's trouble," out of which he shall, however be saved. The personal judgment of the quick commences upon the Beast, and the false prophet. They will both be cast alive "into a lake of fire burning with brimstone." Then the army that is composed of all nations, which cometh against Jerusalem, is judged by the Lord JESUS, in the valley of decision, where He shall roar upon the enemies of His people, the children of Israel; and utter His voice before His army. At that day, "the slain of the Lord shall be many," and His judgment on the quick is an awful death, wherein is no hope. "Their eyes shall consume away in their holes, their tongue shall consume away in their mouth, and their flesh shall consume away while they stand upon their feet"—horrible plague! *Cholera* is it called? The times of restitution follow close upon this awful scene. As the prophet Joel declared, that while the heavens and the earth shall shake, when the Lord shall roar out of Zion, He will be the hope of His people, the strength of the children of Israel, so is His own word concerning their restoration. He will send His messengers with a great sound of a trumpet, saying, Go gather mine elect from the east and from the west, from the north and from the south; yea, gather up the fragments, that nothing be lost: bring me twelve *baskets full, of* the broken bread, and the fish that *remain.*

In the restoration of the twelve tribes of Israel (I say Israel, because of the prevalent Prince, see Gen. 32, 26) restitution is made to God, in a very distinguished sense; for He calls them His peculiar treasure, viewing them in Christ, who is the first born among many brethren. Christ is the Son of Man; for He partook of flesh and blood. He is the Son of God, for He was conceived by the Holy Ghost. In the first part He was holy, harmless, undefiled in disposition, mind and life; and endured a severe probation in the wilderness, previous to His baptism by John, that He might prove His Divine, original relationship to God. He pursued a path untrod even by holy prophets; for perfection was inscribed upon every word and action of His life; and yet He meekly submitted to make His spotless soul an offering for sin; and gave His innocent flesh into the cold monster's hand, pouring out the life thereof, His precious blood, from every holy vein; yea, He shed the very last drop thereof, as "the Lamb of God." And He was raised from the dead to die no more; but to conquer Death, and destroy the abominable thing by which death came into the world. This He will accomplish in the times of restitution to God; and in the character of Israel's Redeemer, He says, "I will ransom them from the power of the grave; I will redeem them from death!"

Here I must turn short about, and set my face *toward the* afflicted Aborigines of America, *conscientiously* believing that they are essentially the *outward congregation* of "Ephraim with his com*passions*," as the Jews are distinctly separate fro

all nations, as "Judah and his companions." In this belief I am not "one alone," even in this country, in respect of mere nominality; for there exists a prevailing sentiment among professors of religion at the present eventful period, that the red men are descendants of Jacob, the elect patriarchal heir of Divine promise made to Abraham, "the friend of God." Few persons indeed have boldly advocated their helpless cause; (for such it is under the present powers which conduct the governments in this visible world) and those who do plead for the Indians, as "outcast Israel," as far as I know them, are "an afflicted remnant" also; and their sole consolation must be founded upon evidence, that their "judgment is with the Lord; and their work is with God." This is enough for me; and here I fix my rest. The world may mock, deride, and slight me: men may reject, oppose, contemn, and blaspheme against the sentiment I hold forth: it moves me not from my purpose, to exert all my feeble powers on behalf of my injured brethren, the mysterious "tribes of a heaven whispered story," whose singular fate (in a land denominated Christian) and even the allowed prospect of "their melting away," is proof of their identity with the house of Joseph, which represents the "ten thousands of Ephraim, and the thousands of Manasseh," who shall be presented to the Lord of Hosts, when He sitteth upon the throne of His glory, as described in the twenty-fifth chapter of Matthew, 31—46 verses; and are *called His brethren.*

Let it be understood that I look to the sacr Scriptures for information concerning the charac

state and condition of "Joseph's branches," in "the last days." I discover that the dying patriarchal head of the elect church of God, and the celebrated leader of Israel out of Egypt, were inspired to pronounce the literal blessing of the Lord, "upon the *head* of Joseph, and on the crown of the head of him, who was separate from his brethren." I am certain that the words of Jacob and Moses cannot fail of a perfect fulfilment; neither can they be accomplished without the presence of the Shepherd, the Stone of Israel, the Lord JESUS Christ, sitting upon the throne of David, to order, establish and rule the kingdom of God.

The holy Scriptures likewise plainly teach me, that the kingdom of Israel which was destroyed by the indignation of the Lord, is the dead body of Christ, and shall be restored in Him, and by Him, unto the praise of His glory. For His own Name sake, He will do this, that the oath of God, and His promise according to election may stand; for God hath said, "Israel shall be saved in the Lord with an everlasting salvation;" and He saith also concerning Judah as well as Israel, that in the day of Babylon's fall, there shall be found no iniquity or sins upon them; and but one reason for this declaration is presented, which is—"I will pardon them whom I reserve." At that time the Lord will "bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied *upon mount* Ephraim and Gilead." "Truly in the *Lord our God*, is the salvation of Israel."

Previous to this glory, the house of Israel is represented in holy prophecy, as "a scattered she

whom the lions have driven away; first the king of Assyria, and last "this Nebuchadnezzar, king of Babylon." This remains to be fully accomplished just before the opening of the times of restitution, "which God hath spoken by the mouth of all the holy prophets since the world began," &c. The Lord is represented as an injured, jealous husband, giving a bill of divorce unto Israel, and putting her away out of His sight, when He used the Assyrian as the rod of His anger; and pronounced their power to be His indignation. But, let all remember this very striking, and remarkable circumstance, that the Lord still owns His covenant with Israel, as a marriage forever, although he gave her a bill of divorce, and sent her away out of his land, and out of His gracious presence. And lest any person should harbour an idea that Israel shall cease from being a nation, he exhibits the restoration of both houses at once, and positively declares "that He will make them ONE nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

It is very apparent in the holy Scriptures, that the restoration of Israel and Judah shall take place immediately after the time of trouble, such as never was before, neither shall be again; and it is called "the day of Jacob's trouble," out of which he is to be saved. In these predicted tribulations, (which *seem to have* commenced already) Rachel is repre*sented as in* great sorrow, and Ephraim is hea*bemoaning his* desolate state. Both are addre*by the Lord* as objects of His pity and care

first assured, that her children shall come again to their own border; and the last that he shall have mercy from the Lord. Yea, at the very time of the sounding of the seventh trumpet which is the third woe, the Lord proclaims Himself the God of all the families of Israel, and declares that all that spoil them shall be a spoil, and their oppressors shall be destroyed. Here I shall observe, that the judgment of Babylon pourtrayed in the fiftieth chapter of Jeremiah, takes place at the time when the Redeemer of Israel awakes for the deliverance of His people, when "He shall thoroughly plead their cause;" and He mentions Israel as the sheep that was driven away by the king of Assyria. This scattered sheep is mangled at last by Nebuchadnezzar king of Babylon, and while He is taken and punished, Israel is healed, comforted, and restored to the sacred fold.

At this time, when the conclusive sign of the near approach of a glorious event, styled "the coming of the Son of Man," is given in the putting forth of leaves upon the fig-tree,* the remembrance of Israel, or the ten lost tribes, must necessarily revive in the heart which is awake to the subjects of unfulfilled prophecy; and the inquiry, Where is that flock, that once beautiful flock, given to David, the son of Jesse, and promised to Jesus, the root and offspring of that favored being? spontaneously rises in the *devoted* soul of a truly circumcised and spiritually *minded lover*, of Jerusalem's Great King. Where

* *I allude* to the Jews at Jerusalem, who are now look*ing* for *their David* to appear, and expect him daily.

are they, blessed Shiloh? O! where is thy outcast divorced wife, thy Rebecca, thou Joy of Abraham, who first wore the nose-jewell in the day she consented to become thy bride? Where is Joseph, and his branches?——A tinkling of sheep bells is heard in the wilderness of America; and the testimonies of Adair, Charlavoux, Boudinott, Smith, and Penn, revive in their sound. The sentiments of these great men are cherished by a few persons who are "grieved for the afflictions of Joseph," and the sight of their eyes affects the heart; for the memorable nose-jewell is visible again. Viewing the subject in this light, we are constrained to cry,

"Ho! Land of the overshadowing wing,
"That is beyond the rivers of Cush,
"That sendeth ambassadors by sea
"In vessels rushing upon the waters,
"Saying, go ye swift messengers
"To a people terrible from their beginning," &c.

Why will you provoke the Lord God of Israel to send upon you swift destruction? .....

The people of this land may realize in a few years, the fulfilment of the prophecy contained in the memorable chapter, from which the call above cited is copied on this page; for the words "peeled, meted out, trodden down," evidently belong to the work of this government against the Indians; and the fate of the Cherokees especially, is a potent omen of the crisis being near, which will result in the destruction of Babylon and his king. You will *say then that I* recognize my country as Babylon; *and predict her* ruin under the head of Millennial *Tidings.* As to the first, I reply, that Babylon *upon many* waters; and as to the other, I pr

nothing aside from the holy Scriptures. I appeal to every righteous person in the United States, whose eyes may glance over these pages, if the compulsive measures enforced upon the Indians who desired to remain upon their lands, must not be recognized by Almighty God, as *oppression*, which involves the terms extortion, violence and tyranny? I ask, What does the Word of God declare concerning these crimes? "Shall the throne of iniquity have fellowship with God, which frameth mischief by a law?" Is God deaf in these last times that He cannot hear the decisions of this government concerning the Indians, and their groans because of oppression? Is God blind that He cannot see their afflictions, and the triumph of their enemies? Nay. God is still speaking in His Word as ever He did to Moses out of the burning bush. He has seen the oppressions wherewith the red men have been, and are still oppressed; and their cries ascend into the ears of the Lord God of hosts—yes, He knows their sorrows. No people upon the face of the earth, have ever been abused to such an extent as the Indians, not even the Jews. The Scriptures of the Old Testament pourtray their condition in prophecies that concern only the outcasts of Israel; and even one abominable sentiment expressed in the Hall of the House of Representatives but a few weeks ago, by a Delegate from Florida, illustrates this opinion. "I confess that I cherish a *hatred against* the Indians, &c.," and pronounced *his reason* "on account of their color." This taunt, *this reproach* reminds me of a sentence pronounced *against Israel*, by the Lord to one of their prophets

"And ye shall be unto me, O Israel, like unto the children of Cush:"—black?—not quite—like the children of Cush, neither one thing or another. No matter by what means their color is changed: it is done; and their enemies mock at the woe; but God will avenge them. It is not probable that the Indians will be allowed to take any part in the infliction of punishment upon their enemies. It appears they are to continue in a suffering state till the coming of the Lord: of course this country will not be punished till after that great event shall have taken place. I believe, however, that the characters mentioned in the second chapter of Zechariah, and the second clause of the ninth verse, are the same that Micah calls "The remnant of Jacob," in the sixth verse of the fifth chapter of his prophecy.

It is well to observe great caution upon a subject so awful in the result, as the points here set down, and highly important to know that they can be firmly supported by testimony of sacred Writ, which cannot be misunderstood, if truth is the object of our search therein; but timidity, or fearfulness concerning consequences that may follow the application of particular declarations in the Word of God, when they are perfectly plain to the eye of reason, and common sense, must not be heeded in such a day as this, when infallible signs of the dissolution of the age are before us. It is highly necessary, at all periods of time, to know what God *hath spoken,* whether to the fathers, by His holy *prophets, to* elect apostles, by His beloved Son, o *by those inspired* messengers of His Word to t *church of* Christ, that we understand the th

which concern the glory of God, may know His ways, His will and work, as well as the affairs which relate to our own peace. There is a wide difference between impertinent, vain curiosity, in regard to mysteries, and honest humble inquiries after sacred truth: their tendency is equally reverse, and the results exactly opposite, one leading poor souls to infidelity, the other conducting into the king's high way of holiness. "Search the Scriptures," said Jesus Christ to the Jews, "in them ye think ye have eternal life, and they are they which testify of me." Again, he said to the Pharisees, "He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God."

I would ask what portion of the words of God can be more interesting to believers of the Gospel, at this period of its era, than that relating to the lost tribes of the children of Israel. Our Blessed Saviour is their Glory, and our interest in Him is intimately connected with the manifestation of that Glory; for it is declared, "Blessed and holy is he that hath part in the first resurrection;" and this event belongs to the glorious appearing of Israel's Holy One, when the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey *him.*"

It certainly is plainly demonstrated in the holy *Scriptures, that* Christ will settle the controversy d *n at His* second coming; and its commenc

ment at Jerusalem was a civil war, in which ten tribes of the children of Israel rejected their Messiah, and forsook the place where He had recorded His Name, as the Lord God of Israel. To settle this controversy, or this part of the controversy of Zion, the Lord Jesus will come in person, glory, and power, at the opening of the year of recompenses for the controversy of Zion; and He will send His messengers, and gather together "the outcasts of Israel," as well as "the dispersed of Judah;" they must all appear before Him when He is seated upon the throne of His Glory, to judge the nations; and He calls them His brethren. I say "all"—I mean all the living: that is, an outward congregation of men, women, and children, composed of lineal descendants of Jacob, who shall be miraculously preserved throughout the "time of affliction," which is foretold by our Lord, as precedent to His coming in the clouds; and this grand event is notified by the darkening of the sun and moon, the falling of the stars, and shaking of heaven and earth.

That the time is very near, no reasonable person can possibly doubt: there is no excuse for scepticism upon the subject: there is no occasion for stumbling or offence. The words of God by prophets, by His Son, and by Apostles, plainly declare the reign of Blessedness by JESUS Christ, in His own glorified person, even that body which was raised from the dead on the third day after its crucifixion, and the testimony of holy angels is literal to the point. The restoration of the land, the capital city, and the ancient tribes of the Lord,

canonical doctrines of both law and Gospel, of which Christ is the minister of God to confirm; and He has set forth the signs of His day so perfectly plain, that a babe in Christ may know the Gospel hour, or watch of the time.

With Christ no soul can have true fellowship apart from the belief that He is the Glory of Israel. He must be accorded to that people as their Prince for ever, their King and Priest; otherwise the Scripture is broken; of course our spiritual house is not founded upon a rock, and must fall before the threatened storm. Faith in the shedding of His blood for the remission of sins, owns its vitality—is secure in the resurrection of that body from the dead, which was nailed to the cross, and was pierced by the Roman sword. I mean that faith which giveth the victory: without this, all other is vain. Faith in the literal resurrection of the body of Jesus Christ, is our security for the acceptance of His dying for us, with God the Father: by it, we are sure that He is able to save even unto the uttermost, all that come unto God by Him: that is, by the blood He shed, by the body that rose, and by the Spirit which He promised to give. How can we escape the wrath to come, except by believing this gospel of the resurrection of Jesus Christ from the dead? It is impossible. Then we must confess He is the Glory of Israel; and it is our privilege to pray for His manifestation as their Glory, and to love His appearing in the grand character of Zion's *Deliverer,* who shall turn away ungodliness from *Jacob, and* save all Israel from their sins, that is, all *that are alive* at the time of His coming in the *clouds of* Heaven.

It is evident from the testimony of holy men, who spake as they were moved by the Holy Ghost, that the tribes of Jacob, will be in extreme distress at the time of the appearing of their Messiah in His glory. In the midst of their trouble they will be made willing to cry unto Him; and He will say "it is my people, I will be their God." It is also equally certain, that the Redeemer of Israel finds them as unclean and unholy, as they are afflicted and miserable. He turns away ungodliness at once; and a nation is born of God. He avenges their wrongs, and owns good or evil done unto them, as to Himself. In making these assertions, I am perfectly safe from all fear of grieving the Holy Spirit; for they are the result of His sacred work, by whom prophets and apostles spake; and proceeded also from the mouth of JESUS Christ, who is over all God blessed forever. Where this Gospel Comforter has access among the children of men, He is sure to speak of JESUS, and not of Himself: this the Blessed One declared in His last sermon; and let it always be present before us, that heaven and earth may pass away, but Christ's words shall never pass away. The Holy Spirit, which "proceedeth from the Father," was sent by JESUS Christ, after He was glorified, to God's church—the church of Christ—one body; and the mission of the Spirit was, to glorify JESUS upon earth, as He had glorified the Father upon earth. It is glorifying JESUS to create faith in Him, *who was* "hated without a cause:" who was *despised, rejected,* and killed. It is glorifying JESUS *to believe that* He rose from the dead; that He as*cended to* Heaven; that He is exalted (in His P

son) at the right hand of God, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. The Holy Spirit performed this work upon the apostles; and they were witnesses of JESUS, to declare His second coming, which is appointed in the times of restitution, when the Redeemer of Israel shall gather and keep them, as a shepherd doth his flock. The Holy Spirit never in one single instance, will speak of Himself as a separate influence from JESUS Christ. He adheres to literality, and glorifies JESUS Christ.

Very plain is the testimony of our Lord's beloved disciple, concerning the doctrine of the Spirit of God: "Hereby know ye the Spirit of God: every spirit that confesseth that JESUS Christ is come in the flesh" (out of Joseph's tomb, as well as born of the Blessed Virgin) is of God: And every spirit that confesseth not this doctrine is not of God. John then declares that the latter is *that* spirit of Anti-Christ, whereof we read in the prophets that it would come into the world, and even had come in those early days of the Christian era. The apostle expressly declared, that "whosoever believeth that JESUS is the Christ, is born of God." If we believe that JESUS is Christ, that is, the Messiah, which is Anointed, we acknowledge He is the King of Israel, who shall sit upon David's throne; and we know very well, that David's throne is the Mount Zion, *which* JESUS Himself called "the city of the Great *King.*" The Holy Spirit never taught a doctrine *so diametrically* opposite to the ancient covenant *which* God made with Abraham, as the denial of *Christ's* proper, glorified manhood, to take with

possession of the promised land, for His elect people. The Holy Spirit maintains the reign of righteousness, we know, but He does not represent it as His Glory, even a spiritual reign; but the Glory of Christ, who sent this Comforter, to speak for Him, and shew His disciples things to come. It is our own fault, if we are destitute of the knowledge of Christ, as the Messiah, who will come in the glory of His Father, and the holy angels, to judge the quick and the dead: the quick at His coming to save Israel: the dead after the millennium, or His reign of a thousand years.

It is folly to attempt a refutation of this scriptural doctrine: we cannot possibly do it; and to confess that we cannot understand it literally, is to own that we do not know Christ, nor the power of His resurrection, have no fellowship with His sufferings, nor are made conformable to His death: we forget that He endured the shame, the pain, the ignominy of the cross, for the joy set before Him, in becoming Heir of all things; and that His body, raised from the dead, should be glorified, with the glory which He had with the Father before ever the world was.

How can we expect to "have boldness in the day of judgment," if we deny His person, in this time of our probation? And is it not a denial of His person, to say His reign of righteousness upon earth, is conducted by the Spirit, in the absence of His bodily presence? Do we blame the Jews for rejecting *Jesus of Nazareth*, when He hung bleeding upon the cross, while we virtually deny the glory of His personal resurrection from the dead? How awful is the case, that we hold a chalice beneath the

cursed tree, to catch some drops of that powerful blood, which maketh atonement for our sins, and turn away from the precious body, as not worthy of our notice? Do we not forget that He prayed for that body, that God would glorify it? Is it not criminal to pretend that its glory in the resurrection is only spiritual, when He reminds us that a ghost hath not flesh and bones, as He had, after He came out of the tomb?

Some persons who refuse the doctrine of the personal reign of JESUS Christ, upon the throne of David, yet profess that they believe the literality of His resurrection from the dead. Worse and worse, I must say; for there is no sense at all in their system: it actually destroys the subject they profess to maintain; for a literal resurrection of the body of Christ from the dead, is an evidence by itself, that the promise of God, which "He swore to David by an oath, that of the fruit of his loins, according to the flesh, He would raise up Messiah to sit upon his throne;" and David by the Spirit saw the resurrection of Christ, and spake of it, "that His soul was not left in hell, neither did His flesh see corruption." On this account Peter said, by the Holy Ghost, "Therefore, let all the house of Israel know assuredly, that God hath made that same JESUS, whom ye have crucified, both Lord and Christ:" yea, the very Man, who is the second Adam, is *constituted* both Jehovah, and His Anointed, by God *the Father*; and for this Jesus prayed; and His *prayer is* answered. His holy flesh knew no sin. *He was a perfect Adam: He endured His probation: He died for our race; and conquered death*

us. His body was raised in glory; and is glorified with God, so, that in Him dwelleth all the fulness of the Godhead bodily; and by Him who received the promise of the Holy Ghost, was the power of the Spirit shed forth upon His apostles, as Peter testified on the day of Penticost.

Glorious doctrine! its brightness chases away the dark clouds of superstition and infidelity wherever it is cherished; and the bow is set in the cloud of promise, "that Israel shall blossom again, and fill the face of the world with fruit." This doctrine is the corner stone of apostolic preaching of the Gospel of Jesus Christ, while the remembrance of His suffering upon the cross was fresh in the mind of favored Peter, whom Jesus so named, to signify, that upon the preaching of that apostle, by the Holy Ghost, His church should be built; and the gates of hell should never prevail against it; for the reign of sin the Messiah would destroy at His second appearing; and Peter preached repentance upon this foundation, declaring there was no other Name given amongst men, wherein is salvation, but by JESUS, who is made of God, both Lord and Christ. A true and stedfast adherence to this doctrine, is a distinguished characteristic of Paul also, who speaks of himself as magnifying his office, when he speaks to the Gentiles upon this precious theme, at the same time confessing that he is the apostle of the Gentiles. This devoted and zealous servant of Christ, labored faithfully with the church of God at Rome, to prevent them from glorying at the fall of his nation, and their blindness concerning Christ. He proclaims the restoration of his people to their o

Olive Tree, by the coming of the Deliverer; and quotes to the ancient covenant of God, for evidence of the validity of his faith in Christ, as the Hope of Israel, and their king.

Peter, when writing to them who had attained to like precious faith with the apostles, plainly refers to Paul's maintainance of this doctrine. Peter foretold the apostacy of the last days; and mentions the long-suffering of the Lord, toward scoffers who would deride and reject the promise of His coming, as a mean of salvation to those who believe, that they might have time to prepare for that day; and he then says, "even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you; as also, in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable, wrest as they do also the other Scriptures, to their own destruction." Peter knew the sentiments of his brother Paul, respecting the Day of God, and that they were in perfect unison with his own. Both of them were taught by Jesus Christ, and inspired by the Holy Ghost to publish the Gospel of God. They were equally "mindful of the words which were spoken before by the holy prophets;" and exhorted their hearers to do the same. The burden of their testimony was the sufferings of Christ, and the Glory that should follow, and His person was sacred with them, upon the *cross, and* in His kingdom, which is the kingdom *of God.* They had the mind of Christ, and were *willing* to die for His Namesake, believing that by *Him* they should be raised again, to die no more

We profess to believe in the Gospel they preached. Do we really believe it? Do we esteem Christ honorable, precious, valuable, in the literal sense of the word, that is, Messiah; and are we engaged in prayer for His appearing, and His kingdom? If this is our state, we shall bear in our minds the testimony of Gabriel to Mary, and the prophesy of good old Simeon, in the temple. All who "wait for the Son from Heaven," should expect Him to sit upon David's throne, as the glory of Israel. On this wise we understand who are the elect, by Divine Sovereignty; and thus we are prepared to acknowledge that the outward congregation of Jews will be joined by an outward assembly of the ten lost tribes of Israel, who were carried off from Samaria, twenty-five hundred years ago, by a heathen king, and were cast out of sight. Our faith in the Great King leads to serious inquiry after His subjects, and while a part of them are visible in the people called Jews, whom we own are yet living witnesses to the truth of God's word of judgment, in their dispersions abroad, or their adversity in Jerusalem, our attention is awakened concerning the flock so long lost from the fold, over which David was appointed the Shepherd, as a type of Christ, by Divine election of the God of Jacob. According to the testimony of one of the prophets of Israel, they are sifted among all nations like as corn is sifted in a sieve; and the decree of God secures the least grain from falling upon the earth; of course they *are a distinct* people in the sight of their Redeemer; *and after all* this work of sifting, still it appears *there is* corn left in the sieve. It is evident th

must be a distinct and a very afflicted people somewhere upon the face of the earth, who are out of sight as to the name of Israel, so that they must be called Outcasts, and recognized as a spoil and a prey. We open our eyes upon the Aborigines of America, and own they are indeed the remnant of Joseph, whom the Lord will save in the day of His glory. It must be acknowledged that the ways of God toward this people, are more deeply shrouded in mystery, than any other of His doings to the children of men; nor can we obtain the least satisfaction upon the subject, except we resort to the sacred Scriptures for information, and search for the origin of the Indians therein, with solemn, godly carefulness, and watching unto prayer.

It has been conceded by many persons, (some of them esteemed great men) that the Indians are a very noble race—that their minds are lofty and grand, &c. It is well known that their universal characteristic is independence, and generally magnanimous and brave. God must have formed them so, and they are sensible of His power, calling Him "The Great Spirit," by an inspiration wholly Divine. The Indians believe what the Jews do know, even that they were once the first and best among all people; and their tradition concerning a restoration at some future time, which is known only to the great Spirit, may be justly compared with the belief of religious Jews, relative to their condition when Messiah appears, who will plant them in the promised land, to be rooted up no more forever. * * * * * * * * * * * *

As a humble individual I may give my opinion

the Indians, and doing so in the fear of God, I always find peace of conscience, and some degree of joy in my heart also, which to be sure is tempered with awe of the God of Israel, who will severely judge the oppressors, the spoilers of His people, in the day of judgment; for this He expressly declares in His sacred Word, saying to Jacob and Israel at once, "all that devour thee shall be devoured, and all thine adversaries, every one of them shall go into captivity, and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey." This is a positive declaration of the Almighty God, and He will perform His word. It appears that when this takes place, the Lord [The Messiah] is represented as rising up, "as in mount Perrizim, and will display His wrath as in the valley of Gibeon," "that He may do His strange work, and bring to pass His act, His strange act." This prophecy recognizes the apocalyptic vision of the pouring out of the seventh vial of the wrath of God. See Rev. xvi. 17—21 verses.....

"That awful day will surely come,
"The appointed hour makes haste."

There is no token of the near approach of the Lord to "rule the nations with His iron rod," than the present dreadful state and condition of the Indians. Either He must come for their deliverance, or the red men be destroyed. The latter is impossible; *for they* "cry to the Lord day and night." *This I know is* the case. The Osages every morning *before* the sun rises, pray with one voice, as *nation; to* the Great Wacondah they address th

supplications for help, telling Him, who liveth forever and ever, that "many suns have gone down since His Wawshoschese have known a happy day." The Pawnees, (wild and warlike as they are) have a character for devotion in their way. The Creeks invoke aid from the Great Spirit, and sing Hal-le-lu-jah, at their green corn dance. One band of the Kickapoo tribe (called the prophet's band,) are serious, constant worshippers of the Great Father above; and profess that they look only to Him for refuge from trouble. This band are united to a number of Pottawattimies in their religious views and devotion. I had one interview with some of the chiefs of each party, at Fort Leavenworth, in 1833; and conversed with the prophet, by the United States interpreter. The prophet told me, that he had heard the voice of his heavenly Father, saying to him, "my son repent:" he also informed me, that the same voice had told him, that "the Son of God was once in this world, and would come again to save His red children; and that he (the prophet, was appointed a teacher of his brethren. In my journey from St. Louis to Independence, I heard a very good report of the prophet's band; and their piety was acknowledged as extraordinary, and judged to be very sincere.

Among the Choctaws, Shawnees, and the southern Cherokees, there are some converts to the Gospel of Christ; and such persons we know must have *power with* God; for Jesus said, "whatsoever ye *shall ask the* Father in my Name, He will give it *you.*" "*If* ye shall ask any thing in my Name I wi *do it, that the* Father may be glorified in the Sc

It is a well known fact (among Christians in this city, and elsewhere in the United States,) that our Blessed Lord has disciples at the present day, among the Indians of North America. I would ask, if in that character, they are not interested in His declaration, "even the very hairs of your head are ALL numbered?" Does He not speak to them in His holy Word, saying, "fear not little flock; for it is your Father's good pleasure to give you the kingdom?" Ah! yes—yes, He is their Saviour: "the bruised reed shall he not break; and the smoking flax shall He not quench: He will send forth judgment unto victory."

This distinguished prophecy concerning Christ, evidently relates to the second mission of JESUS Christ into this world, where he is compared to a refiner's fire among the ancient people of God, "purifying them as gold and silver, that they may offer an offering unto the Lord in righteousness," and shew forth His praise. The Indians are a bruised people indeed; and their afflictions may increase, in proportion to the advance of the reign of mammon, under Abaddon, or the spiritual anti-Christ, until they shall seem ready to perish; but they shall not perish. The very prayers offered now to the God of Heaven, by the Indians, will be answered in the time of greater trouble, "when the blast of the terrible ones is as a storm against the wall." In that day the Lord will be a Strength to His *praying poor*, a Strength to the needy in his *distress, a shadow* from the heat of persecution; *and the branch* of their oppressors shall be brought *low, yea, be* trodden down even as straw for

dunghill; and the bands of pride be broken, for the mouth of the Lord hath spoken it.

The glorious, glorious, Gospel of God, has taken root among the Aborigines of North America, in Canada; and that favored people are tenderly interested for their afflicted brethren in this country. Yellow Head, head chief of the Chippewa tribe, of Lake Simcoe, Upper Canada, ("in behalf of all the Canadian Chippewas") has addressed a letter "to all the Chippewas in the United States," saying, "O my nation! My eldest brother!" and exhorts them to "take the true religion of the Bible, which will make them happy, and to drink no more fire water." Soul-cheering token this of Divine love to our poor red brethren, the Cherokees, who have received the glad tidings of salvation by JESUS Christ; and feel their need of an interest in fervent prayer offered by distant red men, their brethren both in the flesh and in the Lord.

Finally, there is a strong consolation for the Indians, on the score of a prevailing sentiment among Christians, that the red men are literal descendants from Jacob and Joseph, whose preservation is absolutely necessary to confirm the truth of God, in relation to His promises made to the fathers. Is there unrighteousness with God? God forbid! He hath not cast away his people which He foreknew. Christian Indians watch and pray. You are the sheep of Israel's fold, shut up for the present in *Bozrah,* and ready to faint in this day of rebuke; *but O!* let me say unto you, lift up your weary *eyes to* God: cease from repining at your banish[illegible]ent from these states; and be patient in all y[illegible]

tribulations; for they shall work out for you an eternal weight of glory. Sow to the Spirit, by solemn dedication of body and soul to God, your Redeemer, presenting yourselves as a living sacrifice to Him who died for you, "taking joyfully the spoiling of your worldly goods, knowing that in Heaven you have a better and an enduring substance. Cast not away your confidence which hath great recompense of reward." Remember the ancient witnesses, "who had trials of cruel mockings, and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn in sunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented: (of whom the world was not worthy,) they wandered in deserts and caves of the earth. They obtained a good report through faith;" and their souls rest under the altar, yet for a little season, until their fellow-servants, and their brethren that should be killed as they were, should be fulfilled. It may be your privilege to suffer for the Name of Christ. O! glorious privilege! If you suffer for Him, you shall reign with Him; but if you deny Him, He will deny you. Be faithful to the Name of JESUS, who became poor for your sakes, that through His poverty you might become rich; and learn of Him to despise the perishable riches of this world; for its glory is like the flower of grass; and like the early dew that goeth away; but righteousness endureth *for ever*. . . . . .

. . . . . .

I have observed that as a humble individual

give my opinion of the Indians; and have ad-
:d to their present sufferings, as a powerful ad-
ition that the day of judgment, and perdition
ungodly men, is very near at hand. I repeat it,
h this addition, that my belief in their original
eage to the house of Joseph, which means,
Ephraim and his companions," cannot be wrong,
; the Scripture prophecies that immediately con-
ern the lost tribes of Israel, absolutely adhere to
iterality in their visible separation from all other
nations, even as the Jews are unto this day; and
also describe the Indians, as I have found them.
When I search the Scriptures, to know the case of
"the divorced wife," "the afflicted one," I discover
my red brethren; and their condition is reflected
in prophecies of Israel. It is true that I can only
view the greater part of Indian nations as Israel
under the judgment of divorce from her God. I am
obliged to recognize "the drunkards of Ephraim," "a
cake not turned," "a silly dove without heart," "feed-
ing on wind," "desolate in the day of rebuke," "a
spoil and a prey," &c. I see them become like unto
the children of the Moors, neither black nor white;
but I hear God say unto them in His Word, "Ye
are the people that I brought up out of the land of
Egypt." I confess they are lost sheep, but of the
house of Israel; and search farther, to know what
portion they have in Christ, when He cometh out
of Zion, to turn away reproach from the Jews, and
graff them in again to their own Olive tree. I dis-
cover that this glorious epiphany of the Lord JESUS
is followed by the gathering of His elect unto Him;
and that Israel is the elect; of course the lost trib
- outward Bride of the Lamb.

will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

1. In righteousness; for this is the covenant: "I will take you from among the Heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God."

2. In judgment. "And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." "I am the Lord your Holy One, the Holy One of Israel, your King." 3.* "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." "And even to your old age I am He; and even to hoar hairs will I carry you. I have made, and I

* "And loving kindness."

will bear: even I will carry you, and deliver you." 4. In mercies. "I will forgive their iniquity, and will remember their sin no more." "Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate, is become like the garden of Eden; and the waste, and the desolate, and ruined cities are become fenced, and are inhabited. And the Gentiles that are round about you shall know that I the Lord build the ruined places; and plant that that was desolate: I the Lord have spoken it, and will do it."

Declarations like these cannot be controverted with impunity: they are open testimonies of the God of Gods; and the Lord of Lords, "whose word that goeth forth out of His mouth shall not return to Him void; but shall accomplish that which He please, and prosper in the thing whereto He sent it."

In regard to the literal restoration of the lost tribes of Israel, its primal object is the glory of the Lord, which is declared in very plain terms. "Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy Name's sake," &c. because He had promised to give the land of Canaan to the seed of Jacob for an everlasting possession; and it is very striking also, that the ground *was called* holy, even while the wicked Canaanites *dwelt upon* it; and Jerusalem was thus honored after the crucifixion of her king. It is apparent the

have it insured to them for an inheritance forever; for it is the second person, even the Lord, the Word, which spake to Moses, saying, "The land shall not be sold forever; for it is mine. Even in the holy law which was written by the finger of GOD upon tables of stone, the presenting of the land is accorded to our Blessed Saviour, who is called the Lord, the God of Israel.

It is evident also, that Jerusalem was the place of the soles of His feet, and the elect place of His throne, from the foundation of the world, before the flood; for the Blessed JESUS styled it the city of the Great King, which demonstrates its election from the beginning of time, where Lucifer, the anointed cherub, walked up and down in the midst of the stones of fire.

It is my solemn belief, that upon the very spot where the first Adam fell by transgression, the second Adam drank the awful cup, by which His soul was made an offering for sin. Calvary I view as the place where Adam was judged; and Eve received her sentence precisely where the rock, the sepulchre was set, when the world appeared again after the flood.

I believe also, that the Blessed One appeared to Mary Magdalen, after His resurrection, on the spot where the serpent was cursed forever; and that the Tree of Life grew where the ancient Temple stood. To my apprehension these things are important and interesting to the mind that is entirely dedicated to *JESUS Christ, the* Lord; and I cannot see the impropriety of an open testimony to His original election of "the garden of GOD," as the place of the soles His feet in the Glory of the latter Day, when it

the residence of Adam in the character of a living soul, appearing in two forms, male and female, spotless, innocent, and pure, lively figures of Christ and His church, that are One in GOD, the Father, Son, and Spirit, Jehovah.

It surely is an affecting consideration, that our Blessed Saviour was willing to endure humiliation properly belonging to fallen Adam, while He was a quickening Spirit (see Lazarus, and the widow's son, John 11, 43, 44—Luke 7, 14, 15) in Himself; and very superior to the first Adam, even in being born of a virgin, and not formed of the dust of the ground; for Eve was taken out of "a living soul"—Adam understood her origin, therefore he named her Eve, "because she was the mother of all living;" even though (by means of the serpent, beguiling her from the simplicity of Christ) she had tempted him, that is Adam, to disobey his GOD.

It is to be observed particularly, that the sentence pronounced by the Lord GOD upon Eve, was not the sentence of death; but of humiliation and distress. In Adam, however, she died, when he committed trespass against the law which was given to Adam, prior to her existence as *woman;* she was involved in the decree, "thou shalt surely die," on her husband's account; for to him was the law addressed; and man must answer to it; therefore Christ must die; but the holy mother was not crucified with Him. Death reigned from Adam, and not from Eve. Woman presented life to the world; for she brought forth Christ; and laid Him in a manger, a token of humiliation indeed; but not voluntary on her part—the Blessed virgin was ver poor.

I expect that Christ was born where Eve was made; and this idea does no harm by itself; and if the Lord hath inspired it, He is pleased that I should confess it. We are sure that the blessed JESUS was born in Bethlehem; (the house of bread) and He calls His human form "the living bread which came down from heaven;" and adds, "the bread that I will give is my flesh, which I will give for the life of the world." I believe that the blessed JESUS alluded to the original act, by which Adam became a living soul, as well as the Divine inspiration by which He was formed, in the advent which He sustained as the seed of the woman who should bruise the serpent's head. On this wise, I believe that Bethlehem was elected for the place of His nativity, under the law, therefore was it ordered in the providence of God, that His holy mother should endure the fatigue of a journey of seventy-five miles (I think she walked,) just before the Saviour was born, that God's decree, announced in the sure word of prophecy, might be accomplished.

After the Roman soldiers had taken possession of the garments of the blessed JESUS, and had cast lots upon His upper robe, (which was without seam, woven from the top throughout,) the holy sufferer gave His blessed mother to John, the disciple whom He loved; and this act appears like the last touch upon a picture of Divine Love; for it directly follows, that JESUS knowing all things were accomplished said I thirst—received the vinegar, cried it *is finished;* and bowing His lowly head, gave up *the ghost!* It is to be noticed, that the same term *was used by* the dying Saviour, as at the creati *woman;* and then the Lord GOD brought her

the man. The beloved disciple to whom our Lord committed the care of His blessed mother, has a name in the foundation of the Jasper wall of that great city, the holy Jerusalem, which is represented as coming down from God out of heaven; and in this city is the tree of life, yea, in the midst of the street of it. It should be particularly noticed, that JESUS Christ revealed the location of the tree of life, by a title which recognizes the ancient garden; and this He did as the Ancient of Days, yet like unto the Son of man, with the Royal Girdle, and two edged sword. He announces the station of the tree of life, is fixed in the midst of the Paradise of God; and this is the holy city, the heavenly Jerusalem, which is in the prophecy of old time, denominated "the glorious holy mountain, and the mountain of the Lord's house, where the person of JESUS shall be manifested in the Glory of Lord and Christ; and He shall sit upon the throne of David, to reign with His saints and ancients, over the house of Jacob forever, and of His kingdom there shall be no end."

Of Jerusalem it is said in that day, "Thy throne, O GOD, is for ever and ever;" and of her King that He is the Creator of Israel; of His subjects that they are all righteous, for they are created anew in Christ JESUS unto good works. They shew forth the praises of Him who hath called them out of darkness into His marvellous light. They are baptized into Christ, and they put on Christ, as made *of God* unto them, wisdom, righteousness, sanctification, and redemption, accordingly as it is written, *he that* glorieth let him glory in the Lord, who will *turn to* His people a pure language, that they may *all call* upon His Name with one consent.

glorious harmony! O sacred unity of worship, the crowning felicity of the tribes of GOD, in whom they dwell, for God is Love, and His kingdom is righteousness, peace, and joy in the Holy Ghost. Let it be remembered that the preaching of this kingdom commenced under the reign of the Holy Ghost, at Jerusalem, and that the visibility of Peter's Divine Teacher was an efficient token of the literality of the doctrine delivered by that inspired apostle of our Blessed Lord; for upon him, and upon all the church of God, the Holy Ghost descended from heaven in a sound as of a rushing mighty wind, and it filled the place where about one hundred and twenty disciples of Christ were sitting with one accord, to wait for the promise of the Father, which JESUS commanded them to do, after His resurrection from the dead, and just before He was parted from them, and went up to heaven in a cloud. There appeared unto them *cloven* tongues as of fire, and IT sat upon each of them. The Spirit of Power thus outwardly divided is called the Holy Ghost, essentially God the Eternal Existence, whose influence moved upon the face of the waters, previous to the manifestation of light to render the earth visible, in the beginning of its creation of God. I view the personality of the Holy Spirit, either in the bodily shape like a dove, as upon Christ at His baptism, in Jordan, or in the form of cloven tongues as of fire, sitting upon His apostles, on the day of penticost, as absolute proofs of the *Divinity of Christ* abstractly considered, without reference to the glory which He prayed for, just before He humbled Himself in the garden of Gethsemane, and became obedient unto death, even

death of the cross. I believe every word that is written concerning the humiliation of JESUS Christ, as voluntary, both in taking upon Himself human nature, and submitting to degradation such as was never imposed upon any human being upon earth, while He was pure in body and soul, as Adam in his primitive state was "the image of GOD," and a living soul. On this ground my soul can rest her hope in the efficacy of the blood which He shed for the remission of sins, knowing that it was pure from human infirmity, though it flowed in human veins, and was Life and is Life, and shall be Life to every soul, and in every soul that truly believes in JESUS, that He is the Christ, and that He purchased the church of GOD, with His own honorable blood, by which I am justified, and shall be saved from wrath through Him; for He rose from the dead, therefore being reconciled by His death, I shall be saved by His life. I write these things to show the manner of my hope in the mercy of GOD, who accepts (in His beloved Son) my soul for the sake of that precious blood, which is called the blood of the Lamb of GOD, and is originally "the blood of GOD," being holy blood, and flowed in sacred veins, only for heavenly purposes, and especially for a sacrificial ordinance to GOD. My honored friends of the house of Israel are hereby informed, that this precious blood has been my confidence for nearly twenty-seven years of my mortal life: in sickness, and in prospect of death, my only refuge and trust. *By it I have* passed through evil report, and by it *obtained* victory over the fear of wicked men, o *satan, and of* death. My triumphant song in r *ld age, is this* Blood:

"JESUS' blood thro' earth and skies,
"Mercy, free, boundless mercy cries."

"This is the blood of the testament which GOD hath enjoined unto you," in the place of sacrifices that were laid upon your ancient altar, when the blood of beasts was sprinkled upon the tabernacle, and all the vessels of the ministry of your holy Law. By that sacred ritual "almost all things were purged with blood; and without shedding of blood there is no remission." It was therefore necessary that the patterns of heavenly things should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into *Heaven itself*, now to appear in the presence of GOD for Israel; and Him hath GOD exalted at His own right hand a Prince and a Saviour, to give you repentance and forgiveness of sins. He hath entered into the holy of holies, by His own blood, and there will plead your cause with GOD, in His glorified person, till the times of restitution arrive, when Jerusalem shall be cleansed, and the tabernacle of David be built again, according to the word of GOD. In that day, the Lord JESUS Christ will come out of the heavens, and descend upon a cloud, even in the chariot of GOD. His sacred feet, once weary, and nailed to the cross, shall stand upon the mount of Olives, which is before Jerusalem on the east; and beneath their weight of glory, (His own, and His Father's, *and the holy angels*,) that mountain shall fall, and *the valley of decision* be enlarged, so as to become *the place of judgment* for Christ to sit and judge the *Gentiles* that have oppressed Israel and par

His land. This is my *joyful* belief. Faith in His blood is my solemn trust. At the foot of His cross I weep, for my sins helped to nail Him there; but His emancipation from the tomb, His ascension to Heaven, His glorious epiphany to judge, and to reign, causes me to triumph in Christ, and say to satan, "O thou enemy, destruction is coming to a perpetual end; for the seed of the woman shall bruise thy head, with His bruised heel, and write victory upon His two-edged sword."

I have thought upon the case of anti-millenarians, who profess to believe in the Lord JESUS Christ, that He fulfilled the law of GOD, paid the penalty for man's offence, by obedience unto death, rose from the dead, ascended to heaven, and will come again to judge the world at the last day. I have queried what kind of faith in these glorious truths, do they profess? Is it the faith of God's elect? Is it the faith once delivered to the saints? Is it the faith of Abraham, the friend of God? Is it "the faith of JESUS?" Rev. xiv. 12. The fulfilling of the law, I should say, depends on the personal return of JESUS Christ, when He is glorified in His saints, and admired in all them that believe. Christ is the end of the law for righteousness to every one that believeth, because He always did the things which God commanded; but He never abolished the law. He took it out of the way, as a burden which neither we nor our fathers were able to bear; (while satan is out of the pit,) and nailed it to His cross: there must it stay, in the strong hold, until the times *of restitution* arrive; and judgment shall return *unto righteousness*; for the Son of God was manifested *to* destroy the works of the devil. He will

accomplish the object, in His offices of Prophet, Priest, and King, in His character of the Son of Man, and the Word of God. He will be glorified as a teacher of the law of God to Moses, to Aaron, to Joshua, Samuel, and all the prophets, in the day when He shall write it in the hearts and in the minds of all the children of Israel: then they will keep His outward ordinances of the law, as we do now the ordinances of the Gospel, in testimony of commemoration; but not in such weakness, for they will not have to fight with one hand and build with the other: satan is bound—Israel is free; and Holiness to the Lord is upon every vessel, in the house of the Lord of hosts. I cannot believe that the law of God is magnified and made honorable, until it is fulfilled in, and kept by the people, to whom it was given in the Name of the Lord, which is Jesus Christ, He being the Holy One of Israel. I believe that he abolished in His flesh the enmity, the curse of the law, and made peace by His cross; but the bringing in of a better hope does not result in the destruction of the law, but on the reverse insures its accomplishment, and this settlement of God's controversy with Judah and Israel, their Blessed Redeemer hath taken upon Himself, which remains to be fully demonstrated in the ages to come. "The secret things belong to the Lord, our God, (said Moses to the great assembly) but those revealed, unto us and our children for ever, that we may do all the words of this law." Is not the Revelation *made* of the things that pertain to the kingdom of Christ and of God, by the word of the Lord to Ezekiel, which concerns the revival of ancie

ordinances? I believe it is made, and there is nothing appears so solemn to me, as the passover which shall be kept by the children of Israel, after the glory. They will then say, as the lamb is laid upon the altar, "Christ our passover was sacrificed for us:

"He was wounded for our transgressions—"
"He was bruised for our iniquities—"
"The chastisement of our peace was upon Him;
"And with his stripes we are healed."
"Surely He hath borne our griefs:
"And carried our sorrows:
"Yet we did esteem Him stricken—
"Smitten of God and afflicted.
"All we like sheep have gone astray,
"And the Lord hath laid upon Him
"The iniquity of us all."
"He was oppressed, and He was afflicted,
"Yet He opened not His mouth:
"He is brought as a lamb to the slaughter;
"And as a sheep before her shearers is dumb,
"So He openeth not His mouth."
"He was taken from prison and from judgment,
"And who shall declare His generation?
"He shall see of the travail of His soul—
"And shall be satisfied."

It is well for us to remember, that the feast of the passover was kept by order of the Lord, after the children of Israel were circumcised by Joshua as He was commanded by His Great Anti-type to do; and that the scene was a type of their national conversion in the Great day that is approaching, when all the tribes of the Lord shall understand *that circumcision* is in the Spirit, whose praise is *not of men*, but of God.

It does appear to me that the weightier matters he law (which we are under to Christ,) eve

judgment, mercy, and faith, are trampled down under foot, by denial of the pre-millennial Advent of the Lord, in person, in glory, and power. These matters equally concern the glory of the Father, of the Son, and of the Holy Ghost; and these three agree in One. I do most earnestly entreat my honourable friends of the house of Israel, who have been "cast out of their pleasant houses," driven away from their "Beloved City,"* and hated on account of their color, to receive my testimony; or rather, (perhaps I had better say,) "search the Scriptures," daily, to see if these things are according to truth in godliness. "Remember ye the law of Moses my servant," ("saith the Lord of hosts,") "which I commanded unto him in Horeb, for all Israel, with the statutes and judgments." They glorify our Blessed Saviour in their typical import, although but shadows of good things to come, for while of itself, the law (even of commandments) can make nothing perfect, because by itself it is not the ministration of life, it is evident that perfect holiness results from its being magnified and made honourable, in the day of Christ's glory, when He shall write it upon fleshly tables, even hearts made tender by the influence of His dying love; and by irresistible Power, effects His foreordination of Israel, "I will be their God, and they shall be my people." It appears that "the statutes and judgments" (the ordinances and ceremonies) of the Lord, are sacred in His sight, to the *end of time;* and that the celebration of His praise *in their revival* at the latter day, is dependant upo *Israel's conversion* to Truth as it is in Jesus, wh

* New Echoes.

the tribes of the Lord are translated into the image of God, even holiness, as set forth in His law, which He engraved first upon tables of stone; and this national conversion follows the second appearing of the Maker of the law, which is Christ the Lord. Under the present dispensation of the Gospel and its ordinances, the first ordinances are considered as done away in Christ, because His Divine Person, which is symbolized by the outward, or as Paul calls it, "a worldly sanctuary," is not present with His church; but is received into the heavens, "until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." For Moses truly spoke of this Great Person, when he said to the Lord, "shew me, I beseech thee, Thy Glory;" and Moses, before his death, was inspired to bear "testimony of JESUS, which is the soul of prophecy," by the vision which he saw of the glory and majesty of the Lord, in the Day of God.

"The Lord came from Sinai;
"And rose up from Seir unto them.—See Isaiah 63.
"He shineth forth from Mount Paran,
"And He came with ten thousand of His saints.
"From His right hand there went forth a fiery law
"For them.—Yea, He loved the people;
"All His saints are in Thy hand,
"And they sat down at Thy feet;
"Every one shall receive of Thy words."

The rest of the prophecy is an exhibition of the blessedness that comes upon the church, which is *called by* Christ, (in His prophecy of the reign of *Anti-Christ*) "the elect," for whose sakes the days *should be shortened*; and this blessedness is reserved *to the day* of Christ, even His personal triumph

upon this earth, which is His footstool, and upon His holy mountain which is Jerusalem, the place of the soles of His feet, and the place of His throne; for He will make it glorious.

In this inspired prophecy of Moses, when He assembled the tribes of the children of Israel, to bless them before his death, the exaltation of Levi (and Simeon with him) is acknowledged, as connected with the Glory of Christ in His priestly office; and "they shall teach Jacob His judgments; and Israel His law; they shall put incense before the Lord, and whole burnt offering upon His altar;" see Ezekiel 43, 19—27, and c. 44, 15—31; the twenty-fourth verse of the 45th chapter is very expressive of the case, "Let thy Urim and Thummim be with thy Holy One;" for it is the Lord who declares, that "in controversy they shall stand in judgment, because they shall teach His Divine law, and His statutes in all His assemblies; and they shall hallow His sabbaths." Taking this view of the law in a Day, which is emphatically styled, "the Day of Christ," we shall strictly adhere to the glory of His Gospel, comprising, as it does, "Grace, mercy, and peace from God," as the God of both Jews and Gentiles, and realizing the covenant with Abraham, "that in his seed should all the families of the earth be blessed." When Christ comes in the clouds of heaven, He will be glorified in His saints, as the author and finisher of their faith in God. Abel, Seth, and Noah, Abraham and Sarah, Isaac and Rebecca, *Israel and Rachel*, Moses, Aaron and Miriam, will *confess Him in* their worship of the One God Most *Holy; and the* Author of their eternal salvation

Paul or Peter, Mary Magdalen and Phebe, or we who now hope in His mercy, and acknowledge that in His Name, is our only confidence, in His blood our trust, and in His righteousness our glory, who look for Him to return, and love His second appearing. I mention Abel as the first martyr, Seth as the appointed seed, and Noah the perfect man in his generations, who brought the church through the flood, by building an ark to the saving of His house, as God commanded him. Abel confessed his faith in the blood that taketh away sins: Seth gave the pattern of homage to the Son of God; and Noah builded an altar unto Him, on which he offered every clean beast for a burnt offering. These highly favored men became heirs of the righteousness which is by faith; and their interest in Christ is perfected at His coming to be glorified in them, in Enoch, in Samuel, in Job, Ruth, Hannah, yea, all godly persons, who believed in His glory. The faith of the gospel, is from faith to faith; and we confess that great stress should be laid upon the doctrine of our Lord's resurrection from the dead; but our faith has her rest in His blood, which came not to Him again, in the resurrection of His body; and our faith in His dying for us, becomes victorious by faith in His resurrection from the dead. Faith then proceeds with His glory. Death and hell cannot clip her wings; for "Christ is risen" as He said: "He is ascended" as He said: "He will come again," as He said: "He will magnify the law," as He said, &c. &c. &c. I am convinced more and more of the necessity that we should attend to the sayings of Christ upon the subject of His second coming in this world; and as most of His parables were

tended to teach concerning that event, I believe if we look for it in those parables, we shall be rightly led in our apprehension of His meaning in them. "My words are spirit and life," said our blessed Lord; but unbelief perverts them, therefore His words are lost upon the way side, the stony ground or the sensual hearers thereof, whose souls are dead in trespasses and sins. Such persons had no delight in the miracles which He wrought before their eyes; nor did they take any pleasure in hearing His heavenly doctrine of the kingdom of God; and it is the same with multitudes at this day, who are settled on their lees, and fit neither for the land or dunghill, that is, neither to live well or die safe. These cumberers of the gospel ground are very apt to imagine that they are in favor with God. Their denial of His personal relation to the outward congregations of Israel and Judah in the glory of His reign, as King of saints, they esteem as evidential of sound faith; and they heartily despise the little ones who believe in Jesus, as He is revealed in the holy, and sure word of prophecy, proclaimed by angels; and by the Holy Ghost in, and upon apostles of gospel grace, revealed and proclaimed a visible and personal King upon David's throne, the Mount Zion. I hope there are no such characters among my red brethren, as I have briefly described: still there is danger, and I would desire them to beware of falling into that gin of the Prince of darkness, which he has set of old time for the children of Israel, *even fondness for* traditions of men, which results in *casting off,* and despising the word of the Holy One *of Israel, the* Lord of hosts. I do beseech the Chr*ian Indians* to bear in mind this inspired t

"Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." To the law and the testimony" refer all your sentimental faith in Christ; any spirit that operates in the mind, any person who teaches contrary to the literal fulfilment of the word of God, have no true light in them. A careless indifference, and neglect of the signs of the times, is a token of infidelity, and was severely reprehended by JESUS Christ in a short address to "an innumerable multitude of people," after He had preached a long sermon to His disciples, whom He named "little-flock;" see Luke 12, 1, and 54—59. This chapter should be read daily, by Christian Indians in their present very trying state, for their comfort and consolation, their profit and establishment in Christ, particularly in regard to "the present truth," His near approach to judge the quick, "and reign with His saints upon Mount Zion, and in Jerusalem before His ancients, gloriously." How desirable is rest to your troubled minds, your souls that are just ready to fail, (Isa. 57, 16,) and to your weary feet. How necessary for you is an assurance of faith that you shall attain to that sabbath "which remaineth to the people of God!" Although I stedfastly believe you belong to "Joseph's branches," that shall blossom and bud in the promised land, "when the Lord shall bring again Zion," yet I know there is a condition made in this Divine election of grace; and a character to be sustained in evidence of your inheritance therein. The *condition is* general; see Ezekiel 36, 37; the *character is* appropriated, "a godly seed;" for God, *the Lord,* the GOD of Israel hath spoken of jud-

ment to His people, in the last time: Hear, O Israel! His words:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you;"

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with fury poured out;"

"And I will bring you into the wilderness of the people, and THERE WILL I plead with you *face* to *face*."

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD."

"And I will cause you to pass under the rod, and I will bring you into the bonds of the covenant."

"And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel."

Now, my brethren, I will give you my humble opinion of these solemn declarations of the Lord God, which are introduced by His oath, and are addressed to "the house of Israel," as the people to whom He lifted up His hand, to give them Canaan, the lot of their inheritance upon earth, in the reign of His Glory.

And first, I recognize the "time of universal *trouble, of great* affliction, such as never was before *upon earth, nor shall ever be again,*" foretold by o

Blessed Saviour, as immediately to be followed by His sign in Heaven, when the house of David and the inhabitants of Jerusalem, shall repent of their sins, and mourn that they have rejected Christ.

Second, I discern the gathering of Israel into the wilderness of Sinai, near Paran, where the Lord will first judge them according to His Word; and afterward lead them as a shepherd doth his flock, unto the elect mountain of Blessings. By the mention of "mighty hand, and fury poured out," I conclude that their enemies are dealt with after the manner of Egypt, in olden time, and that miracles are exhibited for the removal of Israel "from the country where they sojourn," and very probable is the event of their transportation from "the ends of the earth," "to the place of the Name of the Lord of Hosts, the Mount Zion." N. B. Please bear in mind the words "I will bring you into the wilderness," &c. &c.

Third, I perceive that "the Judge of Israel," exalts over them His righteous sceptre, and by the washing of regeneration, and the renewing of the Holy Ghost, He brings them into the bond of the covenant, "I will be their God, and they shall be my people."

Fourth, by "the rebels, and them that have transgressed against the Lord." [N. B. The Word, made flesh, and Glorified by the Father,] I understand they have not profitted by the extraordinary mission of Elijah the prophet, during the forty-two months' literal reign of Anti-Christ, otherwise called *the Man of* Sin, and the Wild Beast; but have received *the* mark of the name, or the number of the *ne of the* Beast (in Daniel, the vile person, th

wilful, fierce being) or have worshipped his image. Such persons are judged by the fiery law, which as a sharp two-edged sword proceeding out of the mouth of the Lord, shall cut them asunder: these are rebels indeed, that have sinned against the Holy Ghost: they shall not enter into the land of Israel, nor have any part in the Sabbath of which JESUS, the Son of Man, is personally, the Lord.

Here I must observe, that *unbelief* seems to be the primal cause of this offence, and that drunkenness is the grand auxiliary thereof, for it is written that "they have also erred through wine, and through strong drink, are out of the way;" and this is the case at the coming of the Lord, for the Holy Ghost by the prophet declares, that, "In that day shall the Lord of Hosts be for a crown of Glory, and for a Diadem of beauty unto the residue of His people. And for a spirit of judgment to Him that sitteth in judgment, and for strength to them that turn the battle to the gate." At the same time, "the crown of pride, the drunkards of Ephraim, shall be trodden under feet." It is plain to me, that the twenty eighth chapter of Isaiah, represents the effects of the apostacy from God in the last time, and the judgment of the quick at the Glorious epiphany of the Lord. He is the "tried Stone, the Shepherd, the Stone of Israel," that falls upon apostates and grinds them to powder.

The opinion I have given upon the 33—38 verses of the twentieth chapter of Ezekiel, may seem to *contradict a sentiment* expressed elsewhere in these *Tidings, concerning* the salvation of Israel, in the *day of the Lord's* second personal appearing on *earth. I therefore say, that I do firmly believe*

words of St. Paul, upon this grand subject, viz, that "*all* Israel shall be saved," in the time of Zion's deliverance, for this is my covenant, saith the Lord unto them, when I shall take away their sins. But this is a very special election of grace, and regards only Joseph's original branches, Ephraim and Manasseh; therefore "drunkards of Ephraim," cannot mean the original descendants of the house of Joseph, but intend to represent members of some other tribe or tribes of the sons of Jacob, which were given to Jeroboam, the son of Nebat, to humble David's house, because of their idolatry in the latter part of Solomon's reign over all Israel and Judah, in Jerusalem, the city elect of the Great King. It seems that the separate kingdom was notorious for profligacy, from its setting up, under Jeroboam the first, to its destruction in the time of Hoshea; but Elah, the son of Baasha, who was of the tribe of Issachar, who was a conspirator against the kingly tribe, and usurped the throne of Israel, is the first drunken monarch over that vast realm; and Ahab, the next royal sot, was certainly not a descendant of Jeroboam, but a separate house, doomed to the same destruction. See 2 Kings, ix. 9. I can see a great difference between the children of Rachel and the children of Bilhah. Dan, for instance, is not blessed by Jacob or Moses, but Joseph is honored by both. Jacob gives His own blessing to this beloved son, and likewise proclaims for him the benediction of Almighty God. Moses *echoes* to the dying voice of Israel, invoking the *blessing* of glory upon the head of Joseph. Israel *mentions* his branches, and Moses the ten thousands *of Ephraim*, and the thousands of Manasseh. D

is not mentioned among the hundred and forty-four thousand that are sealed of all the tribes of the children of Israel, as a select company that shall stand with the Lamb upon Mount Zion, and are redeemed from among men, being the first fruits unto God and the Lamb. Manasseh has Dan's place among these sealed servants of God. It is my belief that Dan (in his descendants) was separated from the captured tribes, at the time of the departure of the latter from among the heathen, to journey to a land where mankind had never dwelt, and there is some evidence that the tribe of Dan, is the same at this day with the Tartars. Indeed Tamerlane confidently said that he was descended from Dan. It is remarkable that Moses calls this judgment of Rachel, (not her son, but a son of Jacob,) "a lion's whelp, that shall leap from Bashan," which is "the mount of slander." Israel styled him a serpent by the way, an adder in the path, &c. It appears he will yet do much harm.

Naphtali is compared to a hind let loose in the last days; but in the day of Glory, Moses addresses him as full of the blessing of the Lord.

Now I shall observe, that these two sons of Jacob, with Zilpah's two sons, Gad and Asher (children of Jacob) were not originally heirs to the promise, but are reckoned the children of the flesh, and were only adopted of Israel, of course not essentially Israel; and in this light St. Paul considered them, in his literal estimation of the chosen *seed, that should* inherit the great glory. Paul was *however, careful* in speaking about the remnant a*cording to the* election of grace, and refers to

sovereignty of God in His disposal of favours, that He will do as He please, so, that it is not of him that willeth, nor of him that runneth, but God who sheweth mercy. It is a fact that the sons of female servants, are reckoned among the children of Israel, but the sacred name descended from "the Prince of a strong God," to Rachel's beloved son's youngest son, in the birthright blessing of the prevalent Prince, and to the first born also, as brother to the elect heir of that great promise, which was made by the Lord God to Abraham, even that "his seed should become a multitude of nations." I am not at a loss on this subject at all, for Israel is GOD'S elect, and He will not cast away His people which He foreknew. Jacob is chosen also, as the servant of God, who styles Himself their portion, but while He says to Jacob "I will surely assemble all of thee;" we should bear in mind that the rebels will be cast out of the ranks of Israel, as unworthy to inherit the promised land. Thus judgment is set upon the literal house of God. What then shall become of Gospel hardened sinners, who have crucified to themselves the Son of God afresh, and put Him to open shame? What is the prospect of despisers of His Grace in the day of His Glory, or of the despisers of His personal Glory, in the day of His wrath? It appears by the Word of God, that they shall be given over to a strong delusion, "that they all may be damned who believed not the truth," (in the time of their probation) "but had *pleasure* in unrighteousness." I turn away from *this New* Testament prophecy of horrible import *and look* to the far distant Indians, who have

ceived the truth in the love of it, that they may be saved from wrath in the day of wrath and revelation of the righteous judgment of GOD, believing that He hath appointed them to obtain present salvation and future glory, by our Lord JESUS Christ.

O! ye afflicted exiles from Echota—New Echota—that was the city of refuge for the manslayer, in days wherein the Cherokee nation was in spiritual bondage to the law of ceremonies, let me beseech of you to remember and obey the words of our Lord JESUS Christ, who foretold these days, and commands you to lift up your heads, for your redemption draweth nigh: watch therefore, and pray always, that ye may be accounted worthy to escape all the delusions of satan, and the judgments of God, and to stand before the Son of Man, when He sitteth upon the throne of His glory, the King of kings, and Lord of lords. All ye tried chiefs of the Cherokee nation, who gave me the honor of your presence in Congress Hall, when I bore testimony to the dying love of JESUS, (having for my standard, His memorable prayer for the crucifiers of His sacred body, "FATHER, FORGIVE THEM; *FOR* THEY KNOW NOT WHAT THEY DO!!!") unto you is the word of this salvation sent, "lift up your heads; for your redemption draweth nigh." "Think not strange of the fiery trial which is to try you, as though some strange thing had happened unto you. Humble yourselves under the *mighty hand of* GOD, that He may exalt you in due *time: casting* all your care upon Him; for He care*for you. Be* patient brethren unto the coming

the Lord. Behold the husbandman waiteth for the early and latter rain. Be ye also patient; for the coming of the Lord draweth nigh—very nigh. Grudge not one against another brethren, lest ye be condemned: Behold the Judge standeth before the door. He is a terror to evil doers only; but the sacred fear of contrite souls that tremble at His word. Sanctify the Lord GOD in your hearts, believing in Him as the Saviour of sinners, the Redeemer of Israel, the Judge of the world, the King of saints, King of nations, King of Glory. Hitherto He hath preserved you. Remember His mercy is everlasting. Trust in Him therefore at all times, pouring out your supplications before the throne of grace, giving thanks unto the Father by Him; and see that ye faint not; for it is written, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love HIM." May the Lord of peace, give you peace always, by all means. "The Lord be with you."

To all the Christian Indians, in all places wheresoever they sojourn in this dark and cloudy day, I desire to send these Tidings. O! ye sheep of the long lost flock of God, ye lambs of JESUS, the Shepherd of Israel, ye tried wanderers from sea to sea, God hath called you to glory and virtue, "whereby are given unto you exceeding great and precious promises, that you may partake of the Divine nature:" yea, He hath called you unto His eternal *glory by* Christ JESUS, to whom be praises forever, *Amen.* You are a chosen generation, a peculiar *people,* a people that shall be presented to the Lo

of Hosts, at Mount Zion. Fear none of those things that may come upon you: Greater is He that is for you, than he that is in the world. He that is for you, is the Prince of Life; and he that is in the world is the prince of darkness. Draw nigh to God, and He will draw nigh to you. Resist the devil and he will flee from you. Love your enemies. Pray without ceasing. Rest in the Lord, wait for Him: watch for His coming as those that watch for the morning. Though the vision tarry; still look for it; for at the end it SHALL speak; and not lie. Remember it was the Lord who declared to Habakuk (when that prophet stood on the watch) that the vision was for "an appointed time." The Indians are accustomed to a meaning for names, therefore I will notice the signification of Habakuk: it is "Wrestler." He prayed; and God answered. This prophet was cotemporary with Jeremiah. The vision which he saw, was afterward shewn to Daniel; and the latter inquired, "how long," &c, see Daniel 8, 13, and 12, 6. I believe that Daniel asked the question on both occasions; for the reply was addressed to him in the 8th c. and in the 12th he says—"I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" The Lord upon that inquiry of Daniel, expressly declared that the last reign of wickedness, should be one thousand, two hundred and ninety days; and added, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." *The vision* of Daniel recorded in the 8th, *and the one just* mentioned, appears to concern one *object, divided* into two parts: the event being

same that John has written in the eleventh chapter of the Book of the Revelation of Jesus Christ; but the time altered from years, or prophetic days, to the literal term of months, thirty natural days to every month. I believe that Habakuk speaks of the whole vision that concerns judgment upon the holy city; and he was terrified at the sight which he saw; and prayed God in the midst of wrath to remember mercy, in reviving his work. He then describes the glorious epiphany of Jesus Christ. This is the vision for which you must wait, my red brethren, as the literal emancipation of your tribes, from all troubles and distresses of every kind; and it is your privilege now, to live by faith on the Son of God, crying to Him in the language of the prophet Habakuk, "Art thou not from everlasting, O Lord, my God, mine Holy One? we shall not die"—as a people—we shall not be quenched as tow: we are as smoking flax; and

> "Sooner shall fail sun, moon and world,
> "Than Israel be to oblivion hurl'd."

"Cast not away therefore your confidence, which hath great recompense of reward. For yet a little while and He that shall come will come, and will not tarry. Now consider these things, and encourage each other to travel on, by faith and prayer, in the way that is cast up for the ransomed of the Lord, and is called "the way of holiness." Jesus is your Captain—follow Him. He will give you *the victory.* He alone can help you. He is faithful; "*and* will save His people as a flock; and they *shall be as stones* of a crown lifted up as an ensign

upon His land." Alleluia: Salvation, and glory, and power, unto God and the Lamb.

"Our Father, which art in Heaven,
"Hallowed be Thy Name:
"Thy Kingdom come:
"Thy will be done in earth as it is in Heaven;
"Give us this day our daily bread;
"And forgive us our debts, as we forgive our debtors;
"And lead us not into temptation;
"But deliver us from evil;
"*For*, Thine is the Kingdom,
"And the Power; and the Glory, forever, AMEN."

A NOTE.

"The vision is for an appointed time." Habakuk gives us no numbers. Jeremiah mentions one—but Daniel obtained three: 2, 300; 1, 290; 1, 335. The first I believe, is the whole vision of Jerusalem's humiliation and disgrace. The second denotes the rise of that Power, which to this day is suffered to hold the sacred place in durance vile. The third includes this period, with forty-five added to it. Our waiting eyes should be directed to these Divine Numbers. "Whoso readeth let him understand," said our Blessed Lord, when He adverted to Daniel's vision; and JESUS Christ will not make us responsible for an impossibility—therefore we are to consider the Divine Numbers as way marks, and not stumbling blocks. Let us honestly confess that the temple of the Lord, and His holy city, was made desolate by Nebuchadnezzar; and that 2,300 years must elapse before she shall be cleansed. Our blessed Saviour found the temple a den of thieves; and Jerusalem a persecuting, bloo

city. She is now trodden down of the Gentiles. When do the 2,300 days* expire? Mr. Wolff says, 1847. Blessed be God! Hallelujah! Hallelujah! Amen and Amen.

HARRIET LIVERMORE,
A Pilgrim and Stranger in the Earth.

* Allowing a day for a year.

ERRATA.

Page 14, last two lines, for *compassions*, read *companions.*
" 24, line 13, after the word *vitality* omit the dash at the end of the line.

HYMNS.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock :—
salm lxxx. 1

1.

Exalted Majesty! whose seat
Is shadowed o'er by cherub feet,
And wreathed with wings of gold;
Shine forth, shine forth, thou fairest One,
And lead poor sorrowing Joseph home,
Thy glory to behold.

2.

See where he roams, an outcast now,
In forests, or on mountain's brow,
A spoil and helpless prey;
Oppressed, dejected, and forlorn,
His miseries cry, turn, Saviour turn,
And help us, or we die.

3.

Surely thou wilt not hide thy face
From Israel, thine elect by grace,
To whom thy oath was given;
Thy flock once beautiful and fair,
The object of thy tenderest care,
Whose fathers are in Heaven!

4.

Oh! no—the sacred Word declares,
That sooner sun, and moon, and stars,
Shall cease their course to run,
Than *Israel* to oblivion go,
Nor be thy people here below,
When Zion's King shall come.

5.

Thou Shepherd gentle, holy, good,
Faith in thy all-atoning blood,
Inspires ceaseless prayer;
That thou wilt lead in forests wild,
Thy servant Jacob's favorite child,
And shield him with thy care.

6.

Divided into tribes and bands,
Beyond the wall of Canaan's lands,
How sad the outcast's state;
Their language broken, lost, confused,
By every nation sore abused,
Ah! sad, severe their fate.

7.

O! shine! thou Shepherd, quickly shine,
Thou Star from Jacob, all Divine,
Dispel the clouds of grief,
That cluster round thy weary flock,
Remember Joseph's ancient stock,
And come for his relief.

8.

Convert from sin, and save from woe,
The Osage, Chocktaw, Creek and Crow,
The Kickapoo and Caw;
Mandan, Quapaw, and Shawahnee,
The Delaware, the Cherokee,
O! teach them all thy law!

9.

And O! let Gilead's holy Son,
As thy forerunner quickly come,
The harbinger of peace,
Descending in his fiery car,
Cut through the vast expanse of air,
And water Gideon's fleece.

10.

Faith has the answer, and her flight,
To western climes is free and light,

And hails the prospect sweet,
When Joseph shall be carried home,
To Judah at Jerusalem,
And bow at Shiloh's feet.

A Hymn for Indian ministers of the glorious Gospel of Messiah.

1.

O! Thou who died that I might live,
Let me declare thy gracious Name,
Call on my brethren to believe
On Christ; and cry "Behold the Lamb!"

2.

I'll say, "repent, the kingdom's nigh,"
Our Shiloh hastens from afar,
On wings of pitying love he'll fly,
And come, the Indian's "Morning Star."

3.

I'll tell them whiskey to forsake,
Crying, 'tis satan's bait to kill,
O! Chocktaw, Cherokee come take,
Pure water from the forest rill.

4.

I'll preach about thy Blessed Word,
In which the weakest soul may find
Comfort and strength to bear the rod,
And grace to cheer the fainting mind.

5.

I'll shout the Holy Gospel power,
Unto Salvation full and free;
A fortress, rock, and mighty tower,
For thee, poor Indian, yea—for thee!

6.

O! I will preach, and weep, and pray,
The forest echo me will join,
To point my fellows to the day,
When Shiloh will on Zion shine.

END.

MILLENNIAL TIDINGS.

No. IV.

..... "we do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us; now therefore, come, that we may go, and tell the king's household."—2 KINGS, 7, 9.

..... "The Lord is at hand."—PHILIPPIANS 4, 5.

Philadelphia:

PUBLISHED BY HARRIET LIVERMORE.

1839.

PREFACE.

Having paid the expenses of publishing six hundred copies of No. 2, M. T., second edition, (subsequently to issuing No. 3,) I venture again upon the cost of Number Four, with nothing but the Tidings to meet my Printer's bills; and very small encouragement of an outward nature, to offer my books;—however, I must do it. My mind is pacified by the toil, and the mortifications I endure; for a hope, that my testimony will be of some service to the Indians, and a determination to try to comfort them, stimulates my willing spirit to persevere; and the weak suffering flesh is forced to yield; for my conscience testifies, that "in simplicity, and godly sincerity, not by worldly wisdom, but by the grace of God," I write, and publish true tidings of the King's return to bless His household.

My calling to sound salvation, has been tested in years gone by, that it was of the Lord; for sinners were converted to Him; and my present work is like a seal set to my vocation, that it is sacred in sight of my adorable Saviour, whose unworthy servant I profess to be; therefore, from henceforth let no persons trouble themselves about my singular course; but see to their own, and "ponder the paths of their feet," lest they stumble into the pit, or get entangled in the snare; for the windows of judgment a

opened, and the foundations of the earth do shake—the great equinoctial storm is near—to whom will ye flee for shelter?—if to the blessed Shepherd of Israel, you will meet with the poor way-faring publisher of M. T.; for to that Great Saviour I have fled for refuge, now, and for ever.

"I know that my Redeemer lives."
What comfort this sweet sentence gives—
He lives—He lives, who once was dead,
He lives my ever-living Head. Alleluia."

I wish the Indians to understand, that the motto on my title page (2 Kings, 7. 9.) was given to me by the Lord, at the time that I received Mr. Wolff's testimony, when I was filled with rapture, and cried "Come Lord JESUS." When I say it was given to me by the Lord, I mean that the text was spoken in my heart, by the Spirit which made that poor heart glad; (for indeed my red brethren, sorrow is my companion generally, as well as yours;) and I thought at the time, that christians in Philadelphia were intended; but a particular survey of the chapter was blest to me for more perfect instruction concerning my work, that I was called to declare good tidings to the "sheep in the wilderness," even the outcasts from Samaria, descendants of Rachel's first born, who was decreed to be the *increase* of God's holy flock, in the latter day glory. See Gen. 49, and Deut. 33.

I published Mr. Wolff's Letter, &c.—I appointed meetings in Philadelphia and testified that Jesus was coming in person, glory, and power, in 1847. The Tidings (preached or printed) were rejected. I retired in October, and passed a sick and suffering *winter*—(I was a cripple.) In March 1832, Mr. *Sweet* (the natural bone setter) put my hip in place, *and I set* out in May, to go on pilgrimage to the

far west. At Independence (Missouri) I first heard the still small voice, saying in me, "Thou must go to Jerusalem." My face was then set as a flint towards the wilderness of America, and I expected to pitch my tent with the prophet's band of the Kickapoo nation. I said "My Father, I am going to thy poor outcasts." "Yes—go to the Indians"—would dart through my mind; but instantly followed up by "Thou must go to Jerusalem"—I said, "I will go any where thou pleasest to send me."

I pursued my course as far as Fort Leavenworth; and there discovered that the Commissioners on Indian Affairs, had both the will and power to prevent my settlement with the Indians. I was exceedingly distressed. I prostrated myself before the throne of grace—I lifted my hands to God, and cried "What shall I do"—(I was ready to sink beneath a load of anguish.)

"Peace be unto thee, thou shalt go to Jerusalem;" "turn again"—was spoken in me "with power to heal" my wounded heart. I believed the voice then, but afterwards doubted; and again it spoke "Thou shalt go to Jerusalem—and thou shalt see England."

After two years (and during their lapse, I was "tossed up and down like the locust," by inward conflicts, and outward opposition to my new pilgrimage; but at last the cloud was raised, and I crossed the Atlantic—saw England—favoured isle—I went to Jerusalem—visited Calvary—walked, and sat, and kneeled in Gethsemane—ascended the Mount of Olives—there (on the summit, opposite the eastern gate of the Holy City) I read the twenty-fourth and twenty-fifth chapters of Matthew's Gospel of our Lord and Saviour Jesus Christ, the Holy *One of Israel.*

I was favoured with one month's probation in th

Holy City, as a pilgrim from America. The Latin Convent was my place of refuge, as a lodging: the Catholics have been kind to me. The Superior sent for me to call at his visiting room; and to him I said (by an interpreter) "the Lord JESUS Christ will soon return in His glorified body—But first Anti-Christ will come, and he will put down Rome." This took place at Jerusalem, on Friday, April 14th, A. D. 1837—my birth-day—I was forty-nine years old.

I had not the means (that is money) to enable me to stay in Jerusalem—I was obliged to leave the City of the Great King. After many conflicts there was a message of peace given in my soul, and I departed on the 9th of May, 1837, without any doubts upon my mind respecting a second pilgrimage to that elect place of my Redeemer's throne, and the elect place of the soles of His feet, when He shall make it glorious.

Since my return to America, I have been comforted by the Lord's employing me, to continue my testimony to His household. The Fourth Number concludes it; and I now bid you an affectionate Farewell, praying that you may be enabled, by the grace of God, to reap some good from Millennial Tidings, by comparing them with the scriptures of truth. I hope the four Numbers will be distributed about, among different tribes; but I have no address to send them, but Mr. Field, (a Cherokee chief) at Fort Gibson, Arkansas Territory. I am very desirous that Millennial Tidings should be translated into the Cherokee language.

I wish the Indians to know that I am indebted to the kindness of sundry persons in Philadelphia who *have assisted* me to pay for Nos. 2 and 3, M. T., *and I likewise* acknowledge, with very grateful *pleasure*, a present of five dollars from Mr. Richard

Field (a Cherokee chief) on the day that I de[illegible] to his care the boxes which contained my 1st and [illegible] Nos. of good Tidings to the King's household.

"Now the God of peace, that brought again from the dead our Lord JESUS, that great Shepherd of the sheep, through the blood of the everlasting covenant,

"Make us perfect in every good work to do His will, working in us that which is well pleasing in his sight, through JESUS Christ;

"To whom be glory forever and ever. Amen."

HARRIET LIVERMORE,
A pilgrim and stranger in the earth.

Philadelphia, April 15th, A. D. 1839.

Holy Ghost Event

From the Morning Watch.

ON THE RETURN OF THE JEWS.

It is frequently urged, even by pious persons, as a strong objection against the attempt to form any calculation as to the period when events predicted in prophecy shall be fulfilled, that when the Apostles put to our Lord the question, "Wilt thou at this time restore again the kingdom to Israel?" he replied, "It is not for you to know the times or the seasons, which the Father has put in his own power:" and they argue (at first sight plausibly enough), that if the favoured Apostles were not permitted to know the times, it would be presumptuous in us to attempt to form any conjecture. But in thus arguing they overlook both the promise which immediately follows, "But ye shall receive power, after that the Holy Ghost is come upon you," and also two very important passages in Scripture, which no less decidedly speak of the possibility of being able to learn when certain events are about to take place, from the observation of certain signs: "Behold the fig tree and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand: so, likewise, when ye see these things begin to come to pass, know ye that the kingdom of God is nigh at hand." From which words of our Saviour we may infer that signs would be given, from attending to which the believer might be able to form a tolerably correct idea as to the nearness of *the Lord's kingdom*, though he could not fix the *day nor the hour.*

It was by the study of the book of the prophet Jeremiah, not by any direct or additional revelation, that Daniel understood when the seventy years of desolation on Jerusalem would be accomplished (ix. 2). It was also from attending to the signs which our Saviour gave of the destruction of Jerusalem, that so many of the primitive Christians fled in time from the unparalleled tribulation of that unhappy city; and hence we may conclude, that, so far from its being presumptuous to examine and attend to the signs and periods which are written in the word of God, it is profitable, yea, our bounden duty, to take heed unto the more sure word of prophecy; especially, as in the twelfth chapter of Daniel, that "the words are to be shut up and the book to be sealed" (only for a limited period), "until the time of the end," and then "the wise shall understand."

And, truly, there is no subject in which the student of prophecy should take a more lively interest, than the return of the Jews to their own land; as therewith is connected every blessing which the Lord has promised to the earth: as St. Paul argues in the eleventh chapter of Romans; "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

In Isaiah, the return of the Jews is frequently spoken of in connexion with the blessedness of the Messiah's reign: thus, in the eleventh chapter, "when the Lord has set his hand again, the second time, to recover the remnant of his people," then shall that happy era have commenced, which is described in this chapter with so much force and *beauty*, when "the wolf shall dwell with the lamb, *&c.*, and the knowledge of the Lord covet the earth *as the* waters cover the sea." And, again, in the

fifty-second chapter, we read, that when he "hath comforted his people, and redeemed Jerusalem, that all the ends of the earth shall see the salvation of our God."

According to Ezekiel, it is when the Lord takes the children of Israel from among the heathen, whither they be gone, and brings them into their own land, that "one King shall be king to them all; David my servant shall be King over them: my tabernacle also shall be with them; yea, I will be their God, and they shall be my people" (see the whole of the thirty-seventh chapter).

From Micah we learn, that when the Lord assembles her that halteth, and gathers her that is driven out, and her that he has afflicted; that in that day men shall beat their swords into ploughshares, &c.; and the Lord shall reign over them in Mount Zion from henceforth even for ever. And the inspired Psalmist assures us, that "when the Lord shall build up Zion, He shall appear in his glory" (Ps. cii. 16). If, then, such signal blessings are connected with the return of the Jews, the question of the Apostles must often arise in our minds, "Lord, wilt thou at this time restore again the kingdom to Israel?" and the Lord has been pleased to give us various marks in the inspired volume, from a close attention to which we may gather that this glorious event cannot be now far distant; for, in addition to the several prophecies relating to the Christian church, and prophetic numbers given for her edification, from which she supposes that the Lord is about to come, there are other signs and chronological predictions respecting the times and seasons of Israel's return, which demand our serious consideration.

1. The year of Jubilee, while it certainly had *reference to* the preaching of the Gospel, must also

be considered a striking type of the restoration of the Jews: for we learn from the twenty-fifth chapter of Leviticus, that when the trumpet of the Jubilee was sounded, liberty was proclaimed throughout all the land unto all the inhabitants thereof; and then they returned every man to his possession and every man to his family; and if his property had been forfeited, it was then restored to its rightful owner; and if any man had been sold, he was then released from his captivity. What could more appropriately prefigure that happy period when the children of Israel, so long scattered and peeled, shall return every man to his possession, that land which God gave unto their fathers as an everlasting inheritance? when once more they shall be settled in that land, which for so many centuries the rivers have spoiled? when their city shall no longer be trodden down of the Gentiles; but the Lord shall inherit Judah, his portion, in the Holy Land, and shall choose Jerusalem again?

Therefore we may fairly suppose that the return of the Jews, preparatory to the kingdom being restored to Israel, will occur in a year of Jubilee: and there is no Jubilee in which we might more reasonably infer that such an event would take place, than the SEVENTIETH; seven being the number of perfection, and seventy having been already applied in two other instances to circumstances connected with the history of Israel—*e. g.* the seventy years in which they were kept captive in Babylon, and the seventy weeks determined upon their city and the holy people (Dan. ix. 24).

Now, according to Hales's system of chronology, which by many judges is now esteemed the most *accurate*, the first Jubilee was held in the year *A. c. 1589*: to which if we add the seventy Jubilees, *returning* after each other at an interval of forty-nine

years, the seventieth, or great sabbatical Jubilee, will fall in the year A. D. 1841, about which time we may expect that the Jews, as a nation, will have returned to that land which God gave unto their fathers.

2. In the twenty-sixth chapter of the book of Leviticus, the Lord, in denouncing judgments on his chosen people if they should rebel against him, frequently declares that he will chasten them *seven times* (vers. 18, 21, 24, 28); and the outcast condition of Israel is most accurately portrayed, in the fourth chapter of Daniel, under the appropriate emblem of a tree stripped of its branches and its leaves, and bound down to the earth as a dry stump until *seven times* pass over it.

This tree, in its primary signification, certainly exhibits the punishment of the Babylonian monarch; but it contains a more deep and comprehensive meaning, also, and in every particular agrees most exactly with the history of the house of Israel, as described in other parts of Scripture. This wide-spreading and fruitful tree, under which the beasts of the field had shadow, and in whose boughs the fowls of the heaven dwelt, is in other places applied by the Holy Spirit directly and expressly unto Israel; especially in the eightieth Psalm: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it: the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars; she sent out her boughs unto the sea, and her branches unto the rivers" (compare Jer. ii. 21.; Isa. v.; and Ezek. xix. 10): where the description of Israel strikingly agrees with that given in Nebuchadnezzar's dream: "Like a vine *she was* fruitful, and full of branches: her *stature was* exalted among the thick branches, and *she appeared in* her height with the multitude o

her branches." And what emblem can more beautifully represent the fallen and outcast condition of Israel, than this same tree after the Watcher and the Holy One has sent forth his mandate; "Hew down the tree and cut off his branches; shake off his leaves and scatter his fruit: let the beasts get away from under it, and the fowls from under his branches: nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass." The tree, though denuded of its leaves, stripped of its branches, and deprived of its fruit—to all appearance a dry and withered stump—was yet to retain within itself a principle of vitality, by which, at the appointed season, it was again to shoot forth with renewed vigour. So the house of Israel, though scattered and peeled; an astonishment, a proverb, and a bye-word; without king, without priest, without sacrifice; ground down to the earth with the iron bands of oppression; still continues in existence, though exposed to the storms of many centuries: and this withered stump shall yet again shoot forth with new strength, and beauty; and Israel shall yet again blossom and bud, and fill the face of the world with fruit.

"Though there be a tenth part remaining in it,
Even this shall undergo a repeated destruction.
Yet, as the ilex and the oak, though cut down,
hath its stock remaining;
A holy seed shall be the stock of the nation."
(Isa. vi. 13; Bp. Lowth.)

The period during which the tree remains in its melancholy and forlorn state is expressly limited for *seven times;* and this is therefore the period *during* which Israel remains in its outcast condition. *This is* the period during which the Gentiles have *the dominion*; and which is alluded to by our Lord *in Luke* xxi. 24: "Jerusalem shall be trodden down

of the Gentiles, until the times of the Gentiles be fulfilled."

If, therefore, we can trace out the time when Israel was cast off, we may form a fair epoch from which to calculate these seven times, the period of Israel's degradation; and no time appears to be more strongly marked than that mentioned in the seventh chapter of Isaiah, where the Prophet declares to Ahaz that "within three score and five years Ephraim shall be broken, that it be not a people;" which prediction was accomplished in the year A. C. 677, when Esarhaddon carried away the remnant of the ten tribes, and entirely put an end to the people of Israel, as a people separate from all others. From this period, then, we should date the seven times. And, as we learn, from comparing the book of Daniel with the Revelation, that a prophetic time is 360 days, the seven times are equal to 2520 days: and as we reckon a day for a year, according to the system adopted in the ordinary interpretation of prophecy, these seven times, or 2520 years, will terminate in A. D. 1843, when the tree, so long withered and stripped, shall once more revive and flourish.

3. There is yet another chronological prophecy, which to many may appear more simple and convincing than those already mentioned, but which brings us to the same conclusion; I mean the period spoken of in Daniel viii. 14, when, in reply to the question, "How long shall be the vision concerning the daily sacrifices and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" the time is thus specified; "Unto two thousand three hundred days:* then shall the sanctuary be cleansed.

* *I am aware that many respectable interpreters of prophecy prefer reading 2400 days; but as this reading is not supported*

There is some difference of opinion as to the year from which this period is to be calculated; but as in the vision no notice is taken of the fall of the Babylonish empire, but the action of the vision commences from the pushing of the ram, it is evident that we must date this prophetic period concerning the sanctuary, not from the time when it was disclosed to Daniel, but from some part of the reign of the kingdom of Persia.

During the continuance of the Medo-Persian empire, no event occurred of such importance to the Jews, as a nation, as the restoration of their civil and ecclesiastical polity under Ezra, by permission of King Artaxerxes; which is taken notice of in the next chapter, ver. 25, as the going forth of the decree to restore and rebuild Jerusalem; an event of such importance, that from it the most judicious commentators calculate the "seventy weeks determined upon the people and the holy city."

This restoration under Ezra was the shadow of the far more glorious restoration which is yet to come, and the new pledge of the fulfilment of God's promises to his ancient people: we may therefore reasonably infer, that from this time the vision concerning the sanctuary is to be calculated, and that these 2300 days exactly mark the interval which was to elapse between the two restorations.

The decree of Artaxerxes for restoring the Jewish polity is given at length in the vii th chapter of Ezra, and it was issued in the seventh year of that monarch's reign, which was the year A. C. 457. From which if we reckon the 2300 days, according to prophetic analogy, a day for a year, we shall find that this period also terminates in A. D. 1843, when,

a *single MS.* and is not found in any version, nor in any edition of the Septuagint but one, it must be rejected by every sound *Biblical critic.*

without presumption, we may hope that the sanctuary will be cleansed and the kingdom be restored to Israel.

And the present aspect of the world confirms the idea, drawn from these chronological predictions, that the glorious things which are spoken concerning the ancient people and the city of God are about to receive their accomplishment.

There is now upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and looking for those things which are coming on the earth (Luke xxi. 26). But the most striking sign is "the drying up of the great river Euphrates, to prepare the way for the kings of the East;" which symbol has been considered by every judicious interpreter of prophecy since the days of Joseph Mede, to signify the downfall of the Ottoman Empire, as preparatory to the return of the Jews: and at this moment we may behold this remarkable prediction wonderfully receiving its accomplishment. For what is the present condition of that empire, which once filled all Europe with dismay? We see its fleets destroyed, its armies defeated, its treasures exhausted, its population thinned by sword and by pestilence; distracted with internal commotions, dismembered of its richest provinces, and unable to resist the progress of its own rebellious subjects. As to the accuracy of this statement we need not question the mere student of prophecy; but ask any worldly politician what is his opinion as to the condition of that once formidable empire: he will reply, that it is sinking rapidly to decay, that it is even now on the verge of dissolution.

And whilst the Ottoman Empire is thus wasting *away to ruin*, and nothing withstands the victorious *career of the* Pacha of Egypt; amongst his proces

ings there is none more remarkable than the firman he published on obtaining possession of the city of Jerusalem, wherein he declares that henceforth the Jews and Christians, both in their journeyings through Judea and their abode in the holy city, shall be free from all tributes and burdens.

Moreover, the Jews are filled with ardent expectation that a glorious change is at length awaiting their nation;* and in consequence of this belief, many families have, within the last few years, returned to Judea.

It well becomes the student of prophecy to keep his attention closely fixed upon the children of Israel; they are God's witnesses, and as we have so many reasons for supposing that the Lord is about to restore again the kingdom to Israel, we must see that the mystery of God is about to be finished; that the great day of the Lord is near, is very near; it hasteth greatly.

Daily is the Lord now sending warnings to the church, whether they will hear or whether they will forbear. In every manner, from every quarter, the cry is made, "Behold, the Bridegroom cometh! go ye forth to meet him."

Happy are they who take heed to the more sure word of prophecy, and are thereby induced to stand prepared, having their loins girded and their lights burning; and, as they witness the signs of their Lord's approach, are enabled with humble confidence to look up and lift up their heads, knowing that their redemption draweth nigh.

In the mean time, we should take the deepest interest in the fortunes of the Jewish nation; and,

* *See No. III.* of "The Morning Watch," published December *1829; wherein* is given a most interesting Cabalistic calculation, *fixing the* restoration of Israel and the reign of David to A. D. *1840.*

in obedience to the word of the Lord, "keep not silence, and give him no rest, till he establish, till he make Jerusalem a praise in the earth."

THE JUBILEE;

OR "YEAR OF RELEASE."

The institution of this great and glorious era, was originally commanded in the Law which GOD, the Holy One of Israel, gave to His chosen people, to whom he spake by Moses in the plains of Moab, by Jordan, near Jericho, and in the wilderness of Sinai, and of Paran. To the same people, even the twelve tribes of the sons of Jacob, pertaineth the fulfilment of the Law, in all its glory, which glory centres in Christ, their Redeemer, who is the Saviour of the world. No provocation of Israel and Judah, against the Law, and the Maker thereof, could possibly effect a revocation of Jehovah's covenants with Abraham, Isaac, and Jacob, because those covenants were confirmed by Divine Oath, by which seal of confirmation, the heirs of promise were shown the immutability of God's decree, "Israel is mine elect," as well as to Abraham, "Surely blessing I will bless thee," &c. It is a positive falsehood, to assert that the first appearing of JESUS Christ in this world, and the institution of His Gospel, made void the Law. Such a sentiment cannot be found in the new Testament. The outward ceremonies of the Law are set aside during the times of the Gentiles, while Jerusalem is under judgment, Israel is lost, and *Judah dispersed* to the four quarters of the globe; *but the law,* (of which Christ is the end to every *one that believeth* the Gospel,) remains to be fulfille

when the set times of restitution to God shall arrive, and the Redeemer comes out of Zion, to turn away ungodliness from Jacob; "for this is my covenant unto them saith the Lord, when I shall take away their sins." Yea, "the gifts and calling of God are without repentance"—"I, the Lord, change not; therefore ye sons of Jacob are not consumed." "I *will* be your God, and ye *shall* be my people." What a horrible thing it is, to hold doctrines in religion, by which the Blessed Gospel of Salvation is represented as a fire to burn upon the Law of God! No such faith did Paul preach. Read the declaration of that inspired apostle, recorded Romans third chapter and the last or thirty-first verse. The ceremonies of the law, Paul could not keep, nor teach others so, while his nation rejected Christ; for the Apostle knew that to the cross that sacred ritual was effectually fastened, and JESUS must be confessed by the Jews, before the law should be restored; for in Jerusalem only can it be glorified, and that must take place when the Sceptre of Judah is wielded by David, the elect, anointed, and everlasting King, which is the Lord. Jerusalem is the place where God hath recorded His name forever. "The Saviour of Israel"—"Redeemer of Israel"—"Holy ONE of Israel."—God promised His chosen people, that, in the Jubilee which He commanded, that He would set His tabernacle among them; yea, God said, "I will walk among you, and will be your God, and ye shall be my people." This tabernacle is the glorified body of Christ, that very person, which came forth out of Joseph's new tomb, on the appointed day. O! why, why will christians persist in their rejection of Gabriel's plain testimony, *which* that holy angel addressed to the Blessed Virgin —See Luke's Gospel—second chapter, thirteenth and thirty-fifth verses inclusive.

* * * * I pray to be understood, that it is the fulfilment of the Law, for which I contend. I fully believe Paul's assertions concerning the Law, both of sacrifices and feasts, "the new moon and holy days;" that the first could not make "the comers thereunto perfect," nor the others satisfy (without Christ) even the flesh; "for then they would not have ceased to be offered." Certainly "the body is of Christ," as Paul said. But Christ chooses to have "the shadow of good things" present with the good things themselves, as we may learn from the word of God by Ezekiel, concerning the passover, which is to be kept after the Beloved City is built up by the Lord, in His Glory; and likewise by Zechariah, relating to the feast of tabernacles, which feast every orthodox millenarian must allow, is to be celebrated annually during the reign of Blessedness, or thousand years, after the personal ascent of Christ to David's throne, which is Mount Zion, shall have taken place. These truths are recorded in the last nine chapters of the Book of Ezekiel; and in the last chapter of Zechariah. Nothing of the kind can take place (to Divine acceptance) till Christ shall come the second time. To Him David prayed "Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon Thine altar. Psalm 51. 18, 19. Compare with Ezekiel 43. 27; and Zechariah 14. 21. also Malachi 3. 4. then study those words of Paul, "until the redemption of the purchased possession, unto the praise of His glory."

And know, that the grand Jubilee, even the *seventieth, is an* era which encircles one thousand *years, and must* open with the personal return o

JESUS Christ to this earth; and that as Joshua, Samuel and David were eminent types of the Messiah, opposers of Israel stand no chance of escape from the sword of the Lord in that great day of God; for He hath said

"See now, that I, even I, am He,
"And there is no God with me;
"I kill, and I make alive;
"I wound, and I heal:
"Neither is there any that can deliver out of my hand."
"I will make mine arrows drunk with blood,
"And my sword shall devour flesh;
"And that with the blood of the slain,
"And of the captives—
"From the beginning of revenges upon the enemy."

Then it is proclaimed, "The Lord will be merciful to His land, and to his people;" and in the next chapter all the tribes (except Dan) are blest; and Manasseh appears to have Dan's place, as we must also observe in the seventh chapter of the Apocalypse.

* * * * * *

It seems to me that the return of forty thousand Jews to the Holy Land, (an event lately published in the popular Newspapers,) is sufficient testimony that the times of the Gentiles is just at an end.—"And who art thou," the great mystifiers of God's holy Word may exclaim. I will tell them. I am a poor, weak woman—I am a sheep without fold or shepherd, in an outward sense;—a weak thing, a base thing, a foolish thing in my own esteem. This is the truth; and I believe that the Lord hath chosen me to bear this testimony; and He sustains me in doing it. Blessed be His Holy Name, to Him be *praise* in a world without end. Mortal man is not *my judge*. God is the Judge.

I testify that the great Jubilee trumpet is to be sounded in Jerusalem, at the time of the end of the

usurpation of the Gentiles, over that city of God; and that the gathering of the Jews to "the place of the soles of the feet of Emmanuel," is too manifest a token that the Glorious Day is at our doors, who belong to the present generation, for any person not to observe, whose eyes are open at all; therefore, those who disregard this great sign, have either been blind from their birth, or else have fallen away from the truth.

How soon this "trump of God," will give the victory on Zion's side, by the personal descent of her Glorious Sovereign, the Lord JESUS Christ, I am sure I do not know; but I believe Mr. Wolff's calculation is true, that his nation, the Jews, will be converted in 1847; and Mr. W. expects that his Messiah will come in that year—1847. I can find nothing in the scriptures, that will allow me to believe that the Jews can be converted, till they behold the Lamb of God, in the Lion of Judah, face to face; for so the Lord hath declared He will plead with them, even as he did with their fathers in the days of old. Now, my belief of the personal glory of Christ upon earth, is founded upon the literal word of God, even to the extent, that the body of JESUS, in His resurrection, is the *Door* to the sheep fold, in the morn of glory, and that He will actually go before them, and that Elijah is the porter. I now speak of the literal event, not by any means at all setting aside the spiritual sense of the parable; for I believe in the Holy Ghost—Yes I do —and I believe also in the real resurrection of the body of JESUS Christ from the dead, even a material body—having flesh and bones.—Luke 24. 39. John 20. 27. And this body was also "a quickening spirit." *John 20. 22.* 1 Cor. 15. 45. Particular notice *should be* taken of the 46th verse; and compared *with* Rom. 8. 3. Phil. 2. 7, 8; for a right ap

prehension of Christ is first of all necessary, absolutely necessary for us, in order that we may avoid the "hay, wood and stubble, which will be destroyed in time of judgment upon our works. Look into that important text, Colossians 2. 19. "NOT HOLDING THE HEAD," &c. The apostle desired that his "*great conflict*," for christians at Colosse, Laodicea, and in other places, should be known, for he ardently desired that they might arrive to the "full assurance of understanding, the acknowledgement of the

"Mystery of God,
And of the Father,
And of Christ,"—

"In whom *are* hid all the treasures of wisdom and knowledge." Is not the mystery of God (the Holy Ghost) set forth by Gabriel, the angel of the Lord; Luke i. 35.? Is not the mystery of the Father proclaimed by that same angel, in v. 32.; and by Jesus Christ to Nicodemus? (see John's Gospel, iii. 16); and by the great apostle of the Gentiles; Rom. viii. 32.? And by Christ Himself, the mystery, of His humiliation, "Thus it is written; and thus it behoved Christ to suffer, and to rise from the dead the third day?" What would Paul say to the present generation, who trample the literality of the Holy Scriptures beneath their feet, by rejecting the person of Jesus Christ, as to visibility in the millennium? It is an awful heresy—it is a damnable heresy, to preach a spiritual reign of the Lord upon earth, without His literal presence upon the throne of David; for Gabriel was sent from the invisible Holy of Holies, to declare that event; and it is a *fact*, that thus, and not by the Spirit's unction upon *preaching* the gospel, is JESUS made the Head of the *corner* stone in Zion. The Jewish builders rejected *the corner* stone, and now the Gentiles reject the

Head Stone of the corner; but what is the result at last? Hear the very words of the Blessed One, and tremble at His word—"Whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. Matt. 21. 44. Luke 20. 18. See Dan. 2. 34, 35. 45. Mark the expressions in verse 35, "chaff of the summer threshing floors," &c. compare with Isaiah 17. 11—14; particularly note the 13th v., "chaff of the mountains," "thistle down before the whirlwind." See Jeremiah 30. 23, 24; also, Malachi 4. 1; and Psalm 35. 5. Psalm 37. 35, 36, 38.

It is very plainly taught by the Blessed Jesus, that blasphemy against the Holy Ghost, which hath no forgiveness provided for it neither in the Gospel age nor in the Jubilee, ("year of his redeemed,") is the result of denying Christ, whose works declared Him—"if I cast out devils by the Spirit of God, then the kingdom of God is come unto you," Matt. 12. 28; read the chapter through, crying to the Lord to save you now, that with your heart you may "believe unto righteousness, and with your mouth make confession unto salvation." The twelfth chapter of Matthew warns faithfully—O! let anti millennarians now take warning, for the last error is worse than the first; for JESUS rose from the dead—He ascended upon a cloud; and Stephen beheld Him standing on the right hand of God," while the Jews "gnashed on him (Stephen) with their teeth."

The real Jubilee is the Rest of God. When Noah built an altar to the Lord, in the new world, and offered thereon "of every clean beast, and of every clean fowl," it is written that "the Lord smelled a savour of rest," (see the marginal reading); and He *blessed Noah* and his sons. But this Rest is not to *take place till* the times of restitution arrive; as

the latter commence in judgments upon the quick who reject the Lord of the Rest, which is Jesus Christ. Mark 2. 28. Luke 6. 5. In this Rest the twelve tribes of the children of Israel have a special interest by election of God; and to them, as "the congregation of the Lord," the sign of a Rest, in which the Lord would participate with his chosen people, is given in the holy law, by which statute of God we understand that in the seventh age of the world, Christ, the Lord of the Sabbath, enters upon His rest, with "the Ark of His strength," (i. e. His glorified body), and that era He hath blest in His unchangeable mind, and hallowed in the purpose and counsel of His own righteous will, as the Rest of God. In paying particular attention to the subject before us, it is necessary to regard three things, 1. The original institution of the Sabbath. Gen. 2. 1—3. 2. Its recognition in the fourth statute of the moral law. 3. The people to whom it was given, and its perpetuity as a token of God's covenant with them for ever. We are, from the latter, to acknowledge that the farther institution of a sabbatical year, which is to be preceded by six years of working and toil, is also a type of the age of Israel's Rest. See Lev. 25. 4—8; and that the fiftieth year is the grand era of blessedness by the reign of Israel's Shepherd, Judah's Shiloh, and David's Lord. The ushering in of this Glory is represented in the nineteenth chapter of the Book of the Revelation of Jesus Christ; and its establishment is set forth in the twentieth chapter.

The outward return of a literal jubilee year, according to the reckoning of time, we allow must at *this* day be particularly interesting to the Jewish *nation*, and it seems that the seventieth anniversary *of this* trumpet announced feast takes place in A. D. *1841*. I find it my indispensable duty to declare

that the said year (if chronology be correct, as made out by Jews and Christians of the literal event) will witness the loud blast of the second woe trumpet, which is to usher in the day of Jacob's seventh trouble, "out of which," however, "he shall be saved." How can this declaration possibly suit the letter of the law? I must answer, that it is very evident the Jews are mistaken in making the return of their seventieth jubilee year the commencement of their elect year, or era of Rest. The latter cannot take place till after a siege against their holy city brings such distress upon them, that they will confess Christ, and call upon Him to come and save them. It is under terror to the very extreme that the Jews will do this, and upon the house of David and the inhabitants of Jerusalem the spirit of grace will then be poured, and they shall look upon Him whom they have pierced, (see Matt. xxiv. 30,) and they shall mourn, &c. See Zech. 12. 10—14. They shall repent as Job did, and believe as Saul of Tarsus did, submitting to Christ in "the Day of His power," see Psalm 110; and with the spirit of supplication upon them, they shall cry, "Return, O Lord, unto the many thousands of Israel;" for the cloud—the covenant cloud—shall return and rest upon them, therefore they can cry, as in days of old. That a trumpet may sound in 1841 I grant, and I believe it too; but not the real jubilee. This blessed trumpet the Lord Jesus Christ will sound Himself, (see Zech. 9. 14. Isaiah 18. 3, 27, 13;) and His elect shall be gathered from the four winds. See Matt. 24. 31. Israel, poor outcast from the land of the Lord for the space of 2,500 years, shall be restored, and take possession, with their brethren the Jews, of their proper lots in the land of ancient promise, *even the original* paradise of God. Glorious Jubilee! *Blessed* God! hasten the day!

If 1841 is indeed a year of jubilee, it seems that there must be decreed seventy jubilees before the keeping of that everlasting, or rather, 1000 years' rest which remaineth for the people of God; and if the first jubilee was a type, (and I believe it is,) I suppose that we are to reckon upon the outward return of Judah with his companions to the land of promise as a remarkable forerunner of the jubilee, and as such it may be "an ensign upon the mountains;" but the real jubilee cannot take place "until the Lord have given their brethren rest, (who were cast out of Samaria), and they also return to possess the land which the Lord their God giveth them—and this takes place after the coming of the Son of man," whose day opens against the usurper of His reign, who is the Holy and True, having the keys of hell and death; the key of David also, to open the kingdom of heaven, and power to shut the gates of hell. The grand jubilee feast is dependent upon the presence of the Son of man upon the throne of his glory, which throne is Mount Zion, even Jerusalem, the elect place of His rest, "the city of the great King," His literal sanctuary, where the house of David shall have a lamp for ever, even salvation in an age without end. Judah, as the kingly tribe, of whom cometh the Shiloh, to whom all the children of Israel shall ascribe honour and blessing, glory and praise, (see Gen. 49. 8,) is still the sanctuary in a spiritual sense; for to him the Levites appertain, and the latter shall teach Jacob the judgments and Israel the law of the Holy One. The cleansing of the literal and the spiritual sanctuary is dependent upon the coming of Jesus the second time without sin unto salvation; that is, not a man of sorrows, or a poor scape goat to bear upon his head "all the iniquities of the children of Israel, and all their transgressions in all their sins;" but as a

lion, an old lion, gone up from the prey, "whose mighty roar upon his habitation" shall awaken His people to receive their Hope, their Salvation, their Glory.

It is written in the Law, that on the day of atonement, the ancient church of God, shall cause the trumpet to sound, which proclaims the Jubilee. The command was addressed by the singular number—"Thou" &c.—see Lev. 25. 9. This agency of the church, I believe, is prayer—See Zech. 13. 9. Matt. 23. 39. "The preparation of the heart, and the answer of the tongue is from the Lord;" and while horror and anguish seem to extort the cries for deliverance which shall be heard in Jerusalem when she has "drank the dregs of the cup of trembling, and wrung them out," those very cries are begotten by the sovereign power of that Saviour who died for them upon the cross—See Zech. 12. 10. Truly is JESUS the First and the Last, when He appears before His elect with the girdle of his Royalty, as the Shepherd (i. e. King) who gave His life for the sheep.

Concerning "the day of atonement" as the era of sounding the Jubilee trumpet, I believe it is "the times of restitution commencing with the repentance of the generation that rejected Messiah in His humiliation, even the Jews. In that day, the very words, "His blood be on us, and on our children," (Matt. 27. 25.) shall be realized by "the remnant that give glory to the God of Heaven, whose penitent cries are answered by Sovereign Mercy, "I will pardon them whom I reserve," and it is "the zeal of the Lord of hosts that shall perform this." In that day, when the Jews receive the atonement, their prayers for deliverance shall cause the Jubilee trumpet to sound; and it is written in the Law, that *in the year of* this Jubilee," ("Hear, O Israel"—O! *poor Indians* hear,) ye shall return every man (i. e.

every tribe) unto his possession"—Not to the United States, but to the land of King Emmanuel, which he promised by the oath of God, unto your fathers.

We, who profess christianity, should rejoice in hope of this glorious Jubilee, that it will soon be celebrated upon the very spot where our Blessed Saviour was reviled as a blasphemer, and condemned to die as a malefactor on the cross. If we love Him at all, we shall love his glorious appearing; and hail his return in the clouds of heaven, with power and great glory, to "raise the tabernacle of David, which is fallen down; to restore and build it, as in the days of old, that the residue of men, and all the Gentiles might seek after the Lord; for this event is certainly "the joy set before our suffering Master, even the joy of His salvation," and for this He endured the cross, despising the shame, and sat down upon His Father's throne, to wait for the arrival of the set time to favour Zion, which is "the year of recompenses for God's controversy, and the Day of the Lord's vengeance." See the result of this Jubilee, or Year of Release, as described by holy prophets in olden times; and give glory to the God of Israel, which is Emmanuel.

"And it shall come to pass in the last days,
That the mountain of the Lord's house
Shall be established in the top of the mountains,
And shall be exalted above the hills,
And all nations shall flow unto it.
And many people shall go and say,
Come ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob,
And He will teach us of His ways,
And we will walk in His paths,
For out of Zion shall go forth the Law,
And the Word of the Lord from Jerusalem.
And He shall judge among the nations,
And He shall rebuke many people;
They shall beat their swords into ploughshares,

And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
The wolf also shall dwell with the Lamb,
The leopard shall lie down with the kid—
The calf and the young lion,
And the fatling together,
And a little child shall lead them.
The cow and the bear shall feed,
Their young ones shall lie down together,
And the lion shall eat straw like the ox.
The suckling child shall play on the hole of the asp,
And the weaned child
Shall put his hand on the cockatrice den."—

My comment must be short—"He that hath ears to hear" the literal truth now, let him hear the still small voice of the Spirit, saying, "Seek first the kingdom of GOD, and all other things shall be added unto you." "If ye will not believe, surely you shall not be established."

I shall now observe, that "As in water face answereth to face, so the heart of man to man," millenarians who receive the testimony of the flying angel* (see No. One M. T. p. 39) will understand me in the foregoing testimony concerning the Jewish Jubilee, which it is said takes place, or occurs in A. D. 1841. Perhaps I ought to be more explicit; and it may be better for me to say, that Paul's inspired anouncement of the revelation "of that man of sin," which is the personal anti-Christ, has not taken place to this time, and "the day of Christ shall not come first, (see 2 Thess. 2. 3.) so that the Jubilee which is holy unto the children of Israel (see Lev. 25. 11.) cannot be set to A. D. 1841; for three years and a half is the short time of Satan's great wrath, the forty-two months of anti-Christ's power from his rise out of the bottomless pit, to his fall by the Mighty One, and doom to a lake of un-

* Joseph Wolff.

quenchable fire. Three years and a half from the present time, would end with September 1842; but we know the Beast has not ascended out of the bottomless pit; for Jerusalem is not free of her Turkish master, who yet holds the site of the sacred temple "in durance vile," while Egypt has power to open and close her gates. It does appear to me (a poor woman; and willing to be a—*gospel kingdom* fool —) that the shoulder of iniquity is suffered to set its usurpation over the Truth, and against it, even in the seventieth anniversary of the ancient feast that is called the jubilee, or year of release; and it is probable the dreadful trumpet of the second woe may be mistaken for the "great sound of a trumpet which is to rally all the tribes of the millennial earth, to the Shiloh of Israel." Horrible delusion! It seems to grow out of traditionary observance of "times and seasons, of days and years;" but this is not the efficient cause—rejection of Christ is at the bottom of the mischief, and that he is denied by a vast majority of the present generation, stands an incontrovertible fact. His first advent is still set at nought by Judah and his fellows, His second coming is disowned by Christendom as a body, and by the heathen who worship gods their own hands have formed. What remains in this awful decline of Truth's sacred and saving influence upon the minds of men, but the holding up of a carnal sceptre, by the hand of a devil invested individual, who shall pretend he is the Benefactor ultimatum of the Jews? And what time so likely for him to appear as the seventieth anniversary of their national feast, called the jubilee, which follows the one enrolled in the records of a revolution, which was a remarkble type of the *reign of* the Beast from the bottomless pit—both in *measure* of time, and acts of blasphemy—the Bible *burnt by* common hangmen—the sacramental vea-

sels hung to the tail of an ass; and "crush the wretch" a motto set to the adorable Name of our Divine, Holy, and Blessed Saviour? These acts continued forty-two months—but only in one section of the Gentile earth.* The personal reign of anti Christ, is represented as extending through the whole of this inhabited globe.

I drop the subject—and present for your consideration, the chronological calculations of a pious and learned Englishman, upon the seventieth Jubilee year. I have fully expressed my own views, conscientiously desiring to excite the minds of readers of Millennial Tidings, to shun the great snare, by searching after the truth more diligently, and to watch unto prayer, which is the best mean of grace bestowed upon believers by the Author and finisher of our faith, which is JESUS Christ, who is the Blessed and only Potentate, King of kings, and Lord of lords—to Him be glory forever and ever, Amen.

H. L.

Philadelphia, April, A. D. 1839.

From the Morning Watch.

REMARKS ON THE JUBILEAN PERIOD, IN A LETTER TO A FRIEND; BY WILLIAM CUNINGHAME, ESQ.

It has lately struck me, that if we could ascertain exactly when the next Year of Jubilee is, it would throw much light upon the probable course of events. I shall now tell you the result of my inquiries. Before consulting any writer on the subject, I arrived at the conclusion in my own mind that our *Lord's personal* ministry must have begun in a year

*France.

of jubilee. Mark i. 15 helped me to this conclusion. I then consulted Hales, whose work on chronology I have: I found that he had arrived at the very same conclusion—from another text—namely, Luke iv. 18, which he thinks our Lord chose from its being the very year of jubilee. Now Hales places the first year of our Lord's ministry, not in the year 31, as in the marginal chronology of our authorized Bibles, but three years sooner, in A. D. 28: from which year, computing downwards, I found, to my great surprise and delight, that the year 1792 is a jubilee year, in which you know I place the sounding of the seventh trumpet, and the expiration of the 1260 years. The next year of jubilee will be 1841; and, if I am right in these calculations, I conjecture that before that year Israel will be in possession of their own land, and the advent will have taken place. In the next place, I find that Hales places the first sabbatical year, after the entrance of Israel under Joshua into the promised land, in the year A. C. 1589. I ought to add, that he adopts the chronology of the LXX. and Josephus, rejecting that of our Hebrew Bibles, which there is reason to believe was falsified by the Jews after our Lord's appearance, for the purpose of throwing back the whole chronology of the world, and this in order to prove that Messiah was not come. I next found that from A. C. 1589 to A. D. 1841 are exactly seventy jubilees, or 3430 years.—Now if you refer to my Jewish Essays, p. 180, printed in 1822, you will find a conjecture that the seventy years mentioned in Zech. i. 12 is a mystical number, representing the whole period of the captivities and dispersions of Judah, until the final redemption of the nation. I am inclined to believe that I have now found this mystical number in the seventy jubilees above mentioned. In arriving at

this conclusion, we must derive assistance from the manner in which the 400 years mentioned in Gen. xv. 13 is calculated; which comprehends much more than the time of the actual captivity in Egypt, and begins, as is generally admitted, from the birth of Isaac. So, in calculating the seventy jubilees, we must advert to the principle laid down in Levit. xxv. 23, that the children of Israel, in their former possession of the land, had it only as pilgrims and strangers. It is only when they receive it after their final return that it shall be theirs "for an everlasting possession."

THE RAINBOW.

THE word occurs but twice in the holy scriptures; and only in the last Book, which is entitled

"The Revelation of JESUS Christ."

The title plainly testifies the entire character of the Book, that it is an exhibition of the great and dreadful Day of the Lord, and this commences (in the visions that John saw,) with "a great voice as of a trumpet" (1. 10.) and the manifestation of "the Son of man," in a style of majesty, yea "terrible majesty"—(Job 37. 22. Psalm 45. Isaiah 2. 10.) that surpassed what John saw of his Master in the holy mount—(See Matt. 17. 2. Mark 9. 3.) so much, that the apostle fell as dead at the feet of the Great King. N.B. The golden girdle about His loins announces Royalty; but in great mystery; and we have only to acknowledge that the personality of "the God of *Israel" in the* reign of our Lord JESUS Christ, *over the house* of Jacob, is incomprehensible to us

as the doctrine which He taught in the time of His humiliation, of a resurrection from the dead, was to His apostles, they never having seen or known any such thing. Mark 9. 10.

The second manifestation of GOD, in personality, (that John saw in his visions of "the Lord's Day," 1. 10.) was the Holy One of Israel upon a throne in heaven; and His glory is compared to a jasper and a sardine stone, the first is of various colours, and was the twelfth stone in the breastplate of the High Priest: it had Benjamin written upon it. The other (sardine or sardius) of a bloody colour, and was the first in Aaron's breastplate, which was called "the breastplate of judgment. According to verse 21. in Num. 28. c., Reuben must have been inscribed upon this stone. John saw a Rainbow round about the throne, "in sight like unto an emerald, the most beautiful of all precious stones—according to genealogy, the emerald is Judah's; and of his tribe comes the Lion, the Root of David, who alone can open the Book of judgment; and thus the third manifestation of Israel's Holy One, which John saw, is the Lamb of GOD; and in His possession is all power, (seven horns—seven eyes—) and this earth the footstool of Israel's Holy one, is the place of His reign, as the Son of man.

The fourth manifestation of the Great Mystery of godliness, John pronounced "a mighty angel;" and he descended from heaven in a cloud, with a rainbow upon His head, His face was as it were the sun, and His feet as pillars of fire. By carefully and with solemn prayer, comparing the tenth chapter of Rev. with the tenth and thirteenth verses of the eighteenth Psalm, and the sixteenth verse of the first chapter of Zechariah, also Daniel 10. 5, 6. & 12. 7. *we may discover*, that the glorious epiphany, or sign *of the Son of man*, and His descent from heaven, is

in the form of an angel, with the original sign of GOD's covenant, (with Noah for the earth) upon His head. John first saw the sign about the throne out of which came lightnings, and thunderings, and voices; and afterwards he beheld the rainbow upon the head of the Mighty Angel, whose "face was as it were the sun, (see Mal. 4. 2.) and His feet as pillars of fire." See chap. 1. 15, 15.—In His right hand is a little Book open—compare this with the fifth chapter, 1. 5. and 7 ver., also with Deut. 33. 2; and Hab. 3. 4. Compare verse 3. with the expressions "and his voice as the sound of many waters" —Chap. 1. 15.—also with Daniel, "the voice of His words like the voice of a multitude." Chap. 10. 6. The mighty angel's fearful cry is responded by seven thunders uttering their voices. These were sealed up, but not written; and to attempt an illustration of these thunders, appears to me like sacrilege. It is sufficient to note the effect of the roar of the mighty angel, as the Lion of Juda, and Messenger of the covenant, and His solemn ordinance which followed the result of His loud cry; for this concerns us particularly, as the signs of the close of Gentile times, with the lapse of prophetic days appointed to GOD's offending, but elect people, plainly show; and our solemn inquiry should be, are we prepared to stand before the judge of quick and dead? Is Christ our life now, by faith? Do we believe that He is the minister of the circumcision for the truth of GOD, to confirm the promises made unto the fathers? Do we believe that the Lamb of GOD, is the Lion of Juda? And that as "the root of David, He is GOD manifest in the flesh, the latter, at His first advent, being David's son, and heir to David's throne? It is time that we should be able to *answer that* question of our Blessed Saviour, "What *think ye of Christ?*" I am willing to declare wh

I think of Him—I think He is GOD; and as GOD I think He is "The Holy One of Israel." I think He is man, and as man, I think He is the minister of the circumcision, &c. I think he is the Son of GOD, begotten in GOD's eternal Day; and the son of man, being born of a holy virgin, who extolled GOD her Saviour, and magnified the Lord, her Redeemer. I think that Gabriel bore true testimony to Mary, that her Son JESUS, should have David's throne; and reign over the house of Jacob. I think also, that when Christ is seated upon David's throne, and is reigning for GOD, in righteousness, (with His glorified saints who come with Him,) over the house of Jacob, which is Judah and Israel united in one kingdom forever, that the Gentiles will be converted, "and they shall show forth the praises of the Lord." See Isaiah 60. 3. 6. 14. Acts 15. 17.

To return to the Rainbow. It is to be considered that the Almighty Maker of heaven and earth, instituted this beautiful sign of his covenant with Noah "for perpetual generations, and He said, "I do set my bow in the cloud, and it shall be for a token between me and the earth, that the waters shall no more become a flood to destroy all flesh. "I do set my bow," &c. Believing, as I do, that by the devil's great power, anti Christ will exhibit "great signs and wonders, to seduce if it were possible, even the elect," it is no small consolation to me that my Blessed Master condescended to speak of signs in the heavens, which the devil cannot prevent; and that the usurper anti Christ, though he may say "I am God," and appears "full of wisdom, and perfect in beauty"—wiser than Daniel, so that no secret can be hid from him," cannot persuade "the little ones," (who believe that Christ will descend from heaven in a cloud, with the sign of the covenant upon His head,) to worship the image, nor receive the mark

nor subscribe to the number of his name, who rises out of the bottomless pit, and will deceive all the rest, except a remnant of Jews at Jerusalem. Anti-Messiah cannot have power from the devil to imitate signs in the sun, moon and stars, and he has no bow to set in the cloud. It appears to me, that unbelievers in the literal word of GOD, that it shall be fulfilled, are the certain prey of satan, the father of lies, who now is reasoning in their thoughts concerning signs and wonders, that it is folly to believe in the literality of any such things; and by this teaching, satan is preparing a host for his son, (i. e. son of perdition,) who "is king over all the children of pride," in the days of evil; and present scoffers at the literality of the holy kingdom, as superstition and folly, delusion and madness, shall fall by these very opposites to the sublime truths of the sure word of prophecy, which represents the judgment of the quick by JESUS Christ, at His second appearing, who is to take the kingdom, and personally reign upon Mount Zion, Jerusalem, the capital city of the promised land.

To professors of christianity, and especially teachers, I must say, if you deny the literality of the Bible doctrine of Christ's personal reign upon earth, you mock at His sufferings upon the cross, when you attend the sacrament, which Paul declares shows His death till He comes; for you profess to believe that His body was crucified for you; and yet you crucify Him afresh by rejection of the glory of that body, which is the first fruit of the resurrection from the dead. As to those professors and teachers of religion who despise the outward ordinances, you are in worse case than all others; for your sentiments of spirituality smother the Holy Child, who was named (by the angel Gabriel) JESUS, which is Saviour, as there is no confession of his person your worship of God.

Finally, all classes of anti-millenarians are rejectors of Christ, the Lord of Glory; and their location is Babylon, (the confusion of Vanity Fair), which mounts the Wild Beast in the days of evil, to ride in the wilderness, even a land of pits and drought, a land of gloom, where no song of the turtle dove will ever be heard; but only the cry of the satyr, the screech of the great owl, and roar of beasts of the desert of the sea. "O! my soul, come not into their secret!"

To poor souls who are partly convinced of the truth, but sit on the fence, looking each way alternately, and seem anxious to travel, if they knew which way to go, I would say, study literality of God's holy Word by the Rainbow. 1. It is declared by the Maker of Heaven and earth, to be *the* token of His covenant that He would not destroy the earth by water a second time. 2. God says, it is His bow. Now we know that "the bow in a cloud in a day of rain" is a witness for God in our minds when we behold it; and the object is a declaration of literality, which may be set down for A in the alphabet of Truth's pure language, which speaks of God manifest in the flesh, as well as of God justified in the Spirit; of God seen of angels, as well as preached unto the Gentiles, and of God believed on in the world, as well as God received up into Glory. This testimony of the Great Apostle Paul is wholly of JESUS, the son of Mary, and it is certain that by Him only can we believe in God, who raised up JESUS (I mean the body which was crucified) from the dead, and gave Him glory, so, that "the man Christ JESUS" is "GOD our Saviour;" and *therefore* Paul says, "without controversy great is *the mystery* of godliness." See 1 Tim. 3. 16, and *Rev.* 10. The two natures (divine and human) *unite in* Christ; and by the first He is the Mediator

with God, for the last, as well as by means of His obedience unto death, His human nature (glorified) is "entered into heaven itself, to appear now in the presence of God, the only Mediator of the New Testament, for the redemption of the transgressions that were under the first covenant; and this "more excellent ministry,"* is to last till "the times of restitution" arrive; and then will "the Son of man" come out of heaven, and descend in a cloud (as He went up. Acts 1. 9—11) "The Messenger" (angel) of the New Covenant (or Covenant renewed) to His people upon earth, as before He hath been the Mediator of that Testament which He sealed with His own blood. Depend upon it that the Covenant Angel, the man Christ Jesus, and God the Father are One God in the kingdom, power and Glory of this Testament; and Jesus never leaves the right hand of the Father, (see Heb. 10. 12), for God brings Jesus and His saints with Him, at the last day, even as He brought Him again from the dead, "through the blood of the everlasting Covenant." See Heb. 13. 20. 1 Thess. 4. 14. It is written that "the Lord Himself shall descend from heaven with a shout" "with the voice of the arch angel" and with the trump of God. 1 Thess. 4. 16.

In the day when all the nations shall drink of the wine cup of the fury of the God of Israel, (see Jer. 25. 15—28) it is written that "the Lord shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth (of course America will hear it) for the Lord hath a controversy with the nations: He will plead with all flesh, &c.—Read the whole of the chapter, Jer. 25; and tremble for *the oath of* the rainbow angel. Rev. 10. 6, 7.

* Than Moses had.

Here drops my pen for the present. The theme is inexhaustible. My head is shaken, "the flesh is weak"—"Seek ye out of the Book of the Lord and read: no prophecy shall fail—not one shall want her mate; for the mouth of the Lord hath commanded, and the Spirit of Christ shall gather them. Isaiah 34. 16. "The wise shall understand"—"The wise shall inherit glory; but shame shall be the promotion of fools." Let us, who profess that we love the truth, examine ourselves, and Watch unto prayer. H. LIVERMORE.

Philadelphia, April, A. D. 1839.

REMARKS ON THE PERSONAL REIGN OF ANTI CHRIST.

The subject is pre-millennial; but it is necessary to bear testimony concerning it, as an opposite event to the open victory of Truth. Much has been written and published already upon the awful, the soul sickening theme. Learning and zeal have united their influence to display the cause and the effect of a mysterious agency of spiritual darkness and moral death in the intellectual system of Adam's race, by which man is wholly degenerated into a mere animal, and literally confesses himself to be, what the Scriptures declare of those who deny revelation of God, and immortality, "like the beasts that perish." In these evil days I seem to be like the Moabitish damsel, sent out by myself into the Great Man's field, to reap for the widow of Elimelech, ("My God is King,") and my gatherings after the reapers should not be despised, although but an *ephah* of barley. Simple truth is now offered concerning that very puzzling subject, The reign of the *Animal*, or "Wild Beast," called anti Christ.

In the first place, I declare, that the sentiments and conduct of opposers to the Holy Bible exhibit a pattern of this very individual character, according to their measure of ability to act for the original father of lies, in the several stations occupied by them in any part of the world. It is, however, a very different thing to be a small member of a single foot upon a man's body, such as a toe, and to be *One Head*, in which concentrates all power to sway and govern the whole body. Such is the literal anti Christ—He is the Head of the serpent, which is the Devil, as Christ is the Head of Truth, which is God. In Christ dwelleth all the fulness of the Godhead bodily. In the Beast, the anti Christ, centres the full power of the Devil, each character in their respective manifestations, exhibited by contrast, one to demonstrate the power of evil, the other to demonstrate the Sovereignty of God. It is impossible to discover the why, and the wherefore, of Almighty sufferance of iniquity in any shape or degree, since the infinity of Power is perfectly a balance to the purity of the Divine Original and Supreme Existence, called God. But the whole length and breadth, the depth and height of the great and universal deception, which is denominated the reign of anti Christ, must be unexplored by us, while Paul, inspired immediately by the Holy Ghost, leaves it the mystery of iniquity. I feel my mind at perfect liberty to say as much as this, however, that I am satisfied that the victory of Satan, (that old serpent the devil,) by man, as his head, in the last time, "over all that is called God" is but the cap on the climax of evil, which originated in Satan, the first intelligent being of creative power; and a moral agent of highest order, among the stars *of God, till* he fell from his first estate, and left his *own habitation* (the celestial spheres) to intrude

upon the terrestrial world, which His Almighty Sovereign was pleased to speak out of nothing, and pronounced it Good. But this rebellion against the Maker of heaven and earth, insured the utter destruction of its original perpetrator, who, (with all his accomplices or adherents, which fell with (him, is "reserved (by the Lord) in everlasting chains under darkness, unto the judgment of the great day." I do not know a parallel of the short epistle in which this declaration is made, for decision upon the subject of Satan's punishment, and the character of his last brood of vipers upon the earth, the latter being worse than the sinners of Sodom and Gomorrah, Balaam, Korah, and Cain, because they are of the Gospel age. Oh! how dreadful the act, to tread under foot the Son of God, to count His blood an unholy thing, and by rejecting Him who died and rose again, (without seeing corruption,) to do "despite unto the Spirit of Grace." The Apostle Paul adds, "we know Him that hath said, vengeance belongeth unto me," &c.—also, "It is a fearful thing to fall into the hands of the living God."

I have spoken of satan as the original of sin. Observe that sin means erring, wandering from Good. It was permitted—No more can be said—nor less. It is a fearful mystery. None but God will unravel it—none but God manifest in the flesh can destroy it. He will do it, who conquered death by dying. He will destroy the devil and all the works of the devil, in the Glorious epiphany of His Advent to reign upon earth, "the King of kings, and the Lord of lords."

Previous to this certain work of Jesus Christ, sin *(which is* a fretting sore in the souls of the children *of men)* will form a crisis, by a descendant from *fallen* Adam, who is the son of Lucifer, as Jesus is

the Son of God. I mean the literal, the outward manifestation of the serpent—the dragon—the devil, and Satan. The spiritual goes before; and brings out the literal, working in, and by man, (as the tool of his malice against our race), to whom he is allowed to give his power for a short time. The commencement of evil was elicited in the garden called Eden, where Adam and Eve were placed by their Good Maker, "to dress it, and to keep it." Satan was the author; and man the bringer forth of satan's work. God is the Original of Good; and Christ Jesus made Goodness apparent in its real beauty. The two opposites, Good and Evil, have never ceased from operation, since evil was permitted to come. Good, which is of God, the Great Existence, can never cease, because He is the Author of it. Evil must fall, and forever too, because its Author the Devil is to be destroyed, when his works are all destroyed; and He, who is the Beginning of Good, is likewise the Ending of Evil. Christ is able to control angels, at His second appearing, and while judgment is set against the fallen host, Michael, the archangel, with his company, is among the worshippers of the Lamb. There is no danger of falling from God, among the holy Seraphims, and Cherubims, for they are sealed to Christ in His Glory. See Isaiah's vision of the Glory. 4 Chap.

The workings of satan (commencing in Eden) were visible in Cain, the first murderer; and from him (who was of that wicked one. See 1 E. Gen. John 3. 12) came wicked daughters, whom the sons of Seth (after Enos, the elect seed) married; and then "God saw that the wickedness of man was great in the earth, and that every thought of his heart was only evil continually. And the Lord *said, I will* destroy man whom I have created from *off the face* of the earth," &c.—"But (remem-

the decree of God. Gen. 3. 15) Noah found grace in the eyes of the Lord."

"Noah was a just man, and perfect in his generations; and Noah walked with God." To this patriarch God revealed his determination to destroy the world by a flood. That judgment came. Only Noah, his wife, their three sons, and the wives of those sons, were called into the ark, and shut in, by the Lord. These eight souls, Peter says, "were saved by water." See 1 E. Gen. Pet. 3. 20. Noah and his family came safe through the judgment, which destroyed all the race of wicked Cain, and Noah acknowledged "the Lord to be the God of judgment," by building an altar to the Lord, upon which he offered every of clean beast and clean fowl, which came with Noah out of the ark of gopher wood. And God blessed Noah and his sons, and said unto them,—

"Be fruitful, and multiply,
"And replenish the earth.
"And the fear of you,
"And the dread of you
"shall be upon every beast of the earth,
"And upon every fowl of the air,
"Upon all that moveth upon the earth,
"And upon all the fishes of the sea,
"Into your hand are they delivered."

Read the ninth chapter of Genesis. Behold the serpent's work in the new world. See Noah, an eminent type of Christ, yet not able to hold out his probation to the end, deceived by wine; and disgraced by one of his three sons. But God did not forsake Noah—God endued him with the spirit of prophecy; and by Noah the Almighty made known an election of Glory, an election of servitude, and an election of a part of the Gentiles to power for times.

The generations of the sons of Noah have indeed

replenished the earth—with sinners. The tower of Babel, the sin of Sodom, the pride of Gomorrah, the cruelty of Egypt, the wickedness of Jerusalem, &c. sent up provocations to Heaven, and judgment came down—the Wicked One has not ceased to work, however, nor will he stop till his literal work be brought forth in the short time of his great wrath, which is the forerunner of his imprisonment in the bottomless pit a thousand years.

This literal work of satan is accomplished by a man, in opposition to the word of God by JESUS Christ; and, on this account, the serpent's head is called anti Christ. It is plain enough, that satan's malice is against the personal representative of innocent and immortal man, as the Son of God. Such is JESUS. He went through all probations for man, to the Glory of man's Creator; and after tasting death for every man, spoiled death of his power, by coming forth a living body, and ascending up to heaven, in that body, upon a cloud. Satan knows that "the Son of man" will come to this world again, even in that very body which rose from the dead. Yes; "the devils believe and tremble." But the malice of satan allows him no rest from working his evil, although he knows the Good will conquer at last. And the utmost stretch of his envy at the second Adam, is to employ a man to fill his seat upon the earth, who shall usurp authority over all that is called Good, or that is worshipped. Paul, the great apostle of the Gentiles, calls this agent for satan by three very significant names—

1. That man of sin.
2. The son of perdition.
3. That Wicked.—

Paul describes the rise of anti Christ as the result *of a falling* away from the Truth; and in addition *to his "coming* after the working of satan, with a

power (of satan) and signs, and lying wonders:" Paul adds, yet farther, "And with all deceivableness of unrighteousness in them that perish." Here we are shown, that satan prepares a people to serve anti Christ, as the Holy Spirit of God prepares an army for the Lamb. The great cause of the delusion (which Paul says GOD shall send) is rejection of the Truth, and consequent unbelief. This is nothing more nor less than denying the Person of Jesus Christ. It is expressly asserted by the beloved John, that the spirit of anti Christ denies the coming of Christ in the flesh. See 1 E. 4. 3. I do believe the spiritual goes before the literal; and that the spiritualizers of original holy prophecy will be visited with "a strong delusion" from God, when the literal anti Christ shall be permitted to ascend out of the bottomless pit; and will "make a path to shine after him," which leadeth to sudden ruin.

If types of anti Christ be inquired for, the Holy Scriptures furnish a variety, both literal and figurative. Of the former, Cain represents the cruelty of the Wild Beast, who will make war with the saints of Jesus—of the haughtiness of anti Christ, Pharoah was a pattern, as well as Goliath, Sennacherib, and Herod. But the figurative types illustrate more fully the character of this Great Demoniac propia personia. Read and mark the description of Leviathan.—

"His teeth are terrible round about.
"His scales are his pride, shut up together as with a close seal.
"One is so near to another that no air can come between them.
"They are joined one to another, they stick together,
"that they cannot be sundered.
"By his musings a light doth shine;
"And his eyes are like the eyelids of the morning.
"*Out of* his mouth go burning lamps,
"*And* sparks of fire leap out.
"*Out of* his nostrils goeth smoke,
"*As out of a seething pot or caldron.*

"His breath kindleth coals,
"And a flame goeth out of his mouth.
"In his neck remaineth strength,
"And sorrow is turned into joy before him. (See Rev. 11. 10.)
"His heart is as firm as a stone—
"As hard as a piece of the nether mill stone.
"When he raiseth up himself, the mighty are afraid;
"By reason of breakings they purify themselves:
"The sword of him that layeth at him cannot hold;
"The spear, the dart, nor the habergeon.
"He esteemeth iron as straw, and brass as rotten wood.
"The arrow cannot make him flee,
"Sling stones are turned with him into stubble.
"Darts are counted as stubble—
"He laugheth at the shaking of the spear.
"Sharp stones are under him—
"He spreadeth sharp pointed things upon the mire.
"He maketh the deep to boil like a pot,
"He maketh the sea like a pot of ointment.
"He maketh a path to shine after him,
"One would think the deep to be hoary.
"Upon earth there is not his like,
"Who is made without fear—
"He beholdeth all high things.
"He is a king over all the children of pride."

The last verse is a full disclosure of the testimony, that in the parable of Leviathan, is described the literal piercing serpent, even the personal opponent of Christ, when the latter comes out of heaven, with His army, to avenge the holy covenant; and to destroy all the works of the devil.

"The mighty" (see 25 verse of the 41 c. Job) who purify themselves through fear, because of the wonderful power, signs, &c. of anti Christ, I think are the Jews. They will exhibit great riches after their return home to their own land.

The vile person described by Daniel the prophet in the eleventh chapter of his Book of visions, is certainly the same character as Paul represents the man of sin; and John, the writer of the Book of the *Apocalypse* of Jesus Christ, calls the Beast from *the bottomless* pit, whose first rise was out of the *sea.* *By Isaiah*, anti Christ is called The Assyrian

and by Jeremiah, the King of Sheshaeh.—By Ezekiel, the Prince of Tyrus; and the latter compares with Leviathan in the book of Job.

It appears that resistance against anti Christ is altogether vain, from the beginning of his short reign, till "the time of the end," even the end of the indignation against Jerusalem, which is the elect city of the Great King, the Righteous One. The Holy Scriptures fully declare that anti Christ will prosper till the vision of Glory is about to open on the Beloved City; and its last great siege brings Emmanuel in person, to "fight for Mount Zion, and for the hill thereof." See Isaiah 31. 4, 5. Micah 5 c. Zechariah 14. 3, 4.

As it is stated by Paul, that apostacy from the truth is followed up by the rise of "That *man* of sin, who is the son of perdition," we may be certain that the spiritual reign of satan is preparative to the literal; and there can be no danger of mistake in saying, that "spiritual wickedness" overthrows Christianity, and introduces the literal. Every man has a probation; and is called by the Spirit of God, to come to Christ, and be saved. The devil tempts, the world allures, the natural heart, (man's own sin,) entices the soul away from Christ. Man grieves, vexes, and quenches the strivings of the Holy Spirit; and God gives him over to a hard heart, and a reprobate mind, so that he is held in unbelief, by the cords of his own sins, becoming satan's willing slave, and helpless prey. Resistance of the Spirit of truth could not be maintained in the soul of man, without satan's influence. By the latter our first parents fell. During the lapse of a thousand years, *called* Millennium, mankind are not able to oppose *the Good*, because the original of evil is confined in *the bottomless* pit. But after the 1000 years are *expired*, "Satan shall be loosed out of his prison

and shall go out to deceive the nations which are in the four quarters of the earth," and does much evil in "a little season," see v. 3, Rev. 20 c.; for he gathers an army numerous like the sand of the sea; and is the spiritual leader of that multitude to sudden destruction. It is good to study the twentieth chapter of the Revelations.

If mortal man forgets now (while the Blessed JESUS is on the mercy seat, and waits to be gracious) that a judgment Day is decreed by his Maker, surely he is deceived by satan indeed; for the judgment of the quick is not performed; for the Lord has not assembled the nations before Him as He said, nor sat in the valley of Jehosaphat to curse the Gentiles that have robbed Israel, and parted His land. This is the unhappy case of a majority—a great majority indeed—of men (and boys) at the present day, if the mean dust and ashes, who writes these pages, may be allowed to opine by her Blessed Master's rule, "By their fruits ye shall know them." Matt. 7. 20. Since I have been fully convinced that the personal anti Christ must be an Autocrat of the nineteenth century, Christian Era—and by Mr. Wolff's testimony have understood that the Glory of Israel cleanses His sanctuary in 1847, my observatory powers have not been dormant respecting the character of this generation, which I strictly believe, is the generation of His wrath—viz. "wrath of the Lamb;" and, it need be no matter of surprise, that I should make particular remarks on the sex to which the Beast belongs. Man takes the lead in authority of all kinds—his responsibility, therefore, is very great. Indeed, man is so gifted with influence, that one like Paul the Apostle of the Gentiles, could effect more visible benefit to *Christianity*, than a host of Phebes, because the *latter is* a weaker vessel—and Paul teaches th

woman must be in subjection. It is right—I like it much—it is the ordination of my GOD, because of JESUS Christ—therefore, I must reverence a godly man; but an impious, prayerless, Christ despising man, is, in my estimation, a ——— Beast. At the present day, I discover that humble piety is exceeding rare among the male sex. I see old men, young men, and boys, thronging the broad way that leads to Armageddon, which is shortly to be—

"The battle ground of hell"—

and old women, young women, and girls, are (apparently) trying to find the path that opens on heaven —not all—alas! No—but very many. I do not assert that all of my favoured sex (I say favoured, because the Lord has chosen the weak things) who profess religion, are sincere—I remember Sapphira's case in the primitive Church of the Lamb.—But Judas Iscariot was worse than she—I am ready to allow that many of my sex who appear devout, may be destitute of the spirit of Mary, who sat at JESUS' feet, and heard His word. Luke 10. 39. Perhaps there are more bustling Marthas, and faint hearted Orpahs coming to the sacramental altar, at the present day, than ever before, since woman was permitted to take a visible share of that holy ordinance. As to Orpah, we know she returned to the land of Moab—and as to Martha, we do not read her name either at the cross or sepulchre. I fear indeed, that many of my sex will apostatise from christianity in the terrible time that is just about to open the short victory of Beastly Man upon the earth. I can describe the female professors, who seem to me likely to fall away. The first or most prominent feature, *of doubt*ful shape, is certainly neglect of JESUS' *word.* Mary sat at the blessed feet of her adorable *Lord.* She listened to Him, and she chose Him for

her only portion. All who imitate Mary's humble devotion, are safe in the worst of times; for JESUS (Blessed be his Holy Name) declared, that Mary had chosen the good part "which should not be taken away from her." It is a good thing to read the Bible. It is the way of duty; but we may take the Holy Book in our hands, and read much without benefit, if we get at a distance from the blessed feet. Those women who leave the feet of JESUS, while on probation, will never hold the palm of victory in the Glorious Jubilee of the Holy Lamb. Oh! my sisters, let us beware in time, lest Satan should beguile us away from the simplicity of Christ; for our old adversary, the devil, walketh about like a roaring lion, seeking whom he may devour: him we must resist, stedfast in the faith, listening to JESUS' Word; and put no confidence in the flesh.

Neglect of Jesus' word is detected by our sentiments, and practice. "The present truth," especially regards the literality of the sacred scriptures. All professors of christianity who reject the former are virtually unbelievers of the latter, even the Book itself. It is of no use to daub—it is iniquity to clip the King's coin—Literality is all around it; and to overlook the stamp is sacrilege. JESUS Christ the Lord is that stamp. His glorified body is the object for our adoration; for the same JESUS which was crucified, is glorified; and His very person, is made of GOD, both Lord and Christ. Let female professors take heed how they hear Christ's word.

Sectarian influence is dangerous to woman. It makes them idolaters. Indeed this is a great evil, and it is silly too. Ah! my sisters, denomination selfishness is sure to draw the soul away from *JESUS' feet*—it is to trust in vanity—remember *that heavenly* wisdom is without partiality. I think

that sectarian women will fall away to anti-Christ. I do not mean nominal, but sentimental sectarians, even such as glory over others, saying our denomination is the best of all. We are commanded to love our neighbour as ourselves.

Timidity (i. e. a sensitive selfish fear of exposing any unfashionable sentiment bound upon the conscience) in religion is extremely dangerous at the present crisis. It may counterfeit modesty, humility, meekness, charity; it is a serpent in the way. Some persons will shoulder the cross, and run behind the door, if non-cross bearers appear in sight—They are likely to apostatize—If our sentiments are agreeable to the whole tenor of the Word of God, we have no need to be ashamed to confess them. If the reverse, we ought to renounce them at once. Truly "the fear of man bringeth a snare;" and female vanity, which, alas! is often inspired by the flattery of man, enlarges the difficulty. Sometimes, however, there is a fear of being singular, which has little to do with vanity; and this may lead us to practice deceits, without design to please the world, but dread of passing for crazy, &c. I have known many pious women who have indulged in the artifice of wearing false hair, because it is customary to conceal the blossoms of age; and in other respects avoid simplicity in dress to escape the sarcastic remarks of their neighbours. It is no harm to be singular, but it is very wicked to slight our conscience, and the Word of God. It is not pleasant to be singular—nor very convenient; but I trow, that in these evil days, a person must be odd whose belief and conduct bespeak her a contender for the faith which was once delivered to the saints. According to the talents committed to our trust, (for handmaids have the promise as well as the servants,) we must be faithful, or else we shall be cast into outer darkness

in the great reckoning day: "there shall be weeping and wailing and gnashing of teeth."

Prayer—secret prayer, is the best of all helps to the soul of man or woman. If we neglect closet DEVOTION we shall surely fall away. No matter how many forms and duties of a religious nature we may attend to, even with constancy and zeal, the soul can gain no victory, if secret prayer is neglected.

"Enter into thy closet, (said the Blessed One,) and when thou hast shut thy door, pray to thy father which seeth in secret; and thy father which seeth in secret, shall reward thee openly." No human being must participate: not even a saint like partner, a believing child, or dearest christian friend. We must seek to be alone with JESUS, and to Him unfold all the secrets of our blood bought souls. There is, I am sure, no nursery of faith like secret prayer. We must use forms of prayer too; for JESUS commanded his disciples, "When ye pray, say Our Father," &c.—We may pray without forms also; and it is necessary; but never omit "Our Father," &c.—It is a most blessed privilege indeed, for such poor, weak, miserable creatures as we are, to be allowed and to be called to use the very words which came from the lips of Him who is holy and true; who hath the key of David, to open, and no man can shut, to shut, and no man can open.

Finally, it is eminently necessary that we watch. "Watch," said JESUS, "for ye know not what hour your Lord doth come." Matth. 24. 42. see also 25. c. & 13. v.—But anti Christ comes first. If we fall away to him, we are sure to perish. If we resist him, he will cause us to be put to death. Then let us die—but not deny—Die, I say, for Christ. "If *we suffer* we shall reign with Him: if we deny Him

in our probation, He will deny us in the Day of His Glory.

Concerning the persecution by anti Christ against those who refuse him, nothing can be plainer than its universality. It seems that "All who dwell upon the earth shall worship him, whose names are not written in the Book of life of the Lamb that was slain from the foundation of the world. See Rev. 13. 8. the fifteenth verse announces that "as many as would not worship his image should be killed." All his worshippers receive "a mark in their right hands, or in their foreheads, both small and great—rich and poor—free and bond—alas—"small—Oh! how dreadful the thought, that little children, and even infants shall be devoted to Lucifer in his literal embassy to exalt himself above the stars of God to be like the Most High." Woe to that man or that woman who shall suffer their offspring to be marked for anti Christ, just to save their own useless lives. I have no doubt but the Lord will send his angels to guard the infants of Israel, as He did in Egypt in the days of old—perhaps the Book of life contains all of them. It seems there is a period in the reign of anti Christ, that is marked by most awful cruelty, after he comes in as it were peaceably, and obtains the kingdom by flatteries. I am satisfied that the Jewish nation will be deceived by him at first, and that they will make a league with him. In this contract, doubtless the holy people, (for such are the Jews by election,) will make a reserve, that they will worship only the true God, and to Him offer sacrifice. The vile person pretends assent; but after the league works deceitfully; and infidel Jews he corrupts by flatteries; but there is to be "a *remnant*" that know God, they shall be strong, and *do exploits*. Yet even these are to fall in part, to *try them*; for the rage of anti Christ, being so

mightily increased by opposition, and his power increasing with his indignation against the holy covenant, that he will defy the Jews, and their God, by proclaiming himself above all; then the astonished remnant appear to falter—indeed no marvel; for GOD cannot defend their faith in Him, because it is out of Christ. This faltering of the remnant, therefore, is not bad for them at last. It is not to anti-Messiah they fall—it is evidently into despair—they shall be holpen with a little help—just two poor sackcloth witnesses pour in their frighted ears, the testimony of truth—that JESUS will come from heaven to deliver them, when they cry to GOD for His Salvation; and that their case is not more desperate now than formerly, when the Red Sea before, the Egyptian armies behind, and mountains on each side, seemed to make ruin inevitable to them all. Thus being holpen with a little help, (little indeed!) the faithful remnant stand to their covenant. O! what rage possesses anti-Christ—and yet he cannot satisfy his malice. His time is only equal to the time allotted for the testimony of the witnesses, (with the exception of three days and a half, while those witnesses lie dead—not buried—) of course his reign as Messiah ends with the testimony of the witnesses, winding up in full chorus, with the beast just before them,

"Glory be to the Father,
Glory be to the Son,
And to the Holy Ghost,
As it was in the beginning,
Is now, and ever shall be,
In a world without end. Amen."*

* I desire it to be known, that the Liturgy of the Church of *England, in* Hebrew, is now at Jerusalem. Mr. Nicolayson *went out with* Gown and Bands in 1837. He is a devoted Pro*testant missionary.*

Then the Beast kills them.—And I believe he occupies the temple of God, (the Protestant Church on Mount Zion, or else the Mosque of Omar, on Mount Moriah) during the three days and a half that the witnesses lie dead. Paul says that the son of perdition (in Daniel vile person—Apocalypse the Wild Beast from the bottomless pit,) opposeth, and exalteth himself above all that is called God, or that is worshipped, so, that he as God, sitteth in the temple of God, shewing himself that he is God. (Compare with Apocalypse, 13. 6.)

A very mirthful place, it seems, is the great city, which becomes like Egypt for defiance of the Lord, and like Sodom for sensual debauchery, where also our Lord was crucified,) while the witnesses lie dead—but their rising up, and standing upon their feet, raises a great fear in those that behold them. They are called by a "great voice" to "come up," &c. they go up to heaven in a cloud.—In that same hour (short time) there is a great earthquake; a great many men are slain—the remnant, (now thoroughly convicted) give glory to the God of heaven. And what is the meaning of giving glory to the God of heaven? I believe it is confessing Christ; for the seventh trumpet sounds and great voices in heaven issue that glorious proclamation,

"The kingdoms of this world
Are become the kingdoms of our Lord
And of his Christ,
And He" (Christ the Lord) "shall reign
Forever and ever."

Compare Rev. 11. 15. with Isaiah 9. 6, 7.

"And the temple of God was opened in heaven, and there was seen in heaven the Ark of the Testa*ment,* (see Matt. 24. 30; and No. 2. M. T. page 62 —*also* Rev. 1. 7.) and there were lightnings, and *voices,* and thunderings, and an earthquake, and

great hail." Look at the description of His coming to give the law. Ex. 19. 16. 18—20. Read Moses' prophecy of His glorious epiphany and second advent, Deut. 33. 2. also Habakuk 3. 2.—And now let us turn to the nineteenth chapter of the Apocalypse, and behold the last mad effort of the haughty Assyrian, and his fate.

Rev. 19. 11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true; and in righteousness He doth judge and make war.

Ver. 12. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew but He Himself.

V. 13. And He was clothed in a vesture dipped in blood; and His name is called the WORD OF GOD.

V. 14. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

V. 15. And out of His mouth goeth a sharp sword, that with it He should smite the nations, &c.

V. 19. And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

V. 20. And the Beast was taken, and with him the false prophet, that wrought miracles before him —(see Rev. 13. 11—15.) with which he deceived them that had received the mark of the beast, and them that worshipped his image. THESE BOTH WERE CAST ALIVE INTO A LAKE OF FIRE AND BRIMSTONE."—

There is an end of the personal anti Christ. Now turn to the fourteenth chapter of Isaiah; and read the proverb of Zion against the deceiver, and last *oppressor of* GOD'S chosen people.

"How art thou fallen from heaven,
O Lucifer, son of the morning!
How art thou cast down to the ground
Which didst weaken the nations.
For thou hadst said in thy heart,
I will ascend into heaven,
I will exalt my throne above the stars of GOD.
I will sit also upon the mount of the congregation—
In the sides of the north—
I will ascend above the heights of the clouds—
I will be like the Most High—
Yet thou art brought down to hell
To the sides of the pit.
They that see thee shall say—(when the Beast is taken)
Is this the man that made the earth to tremble,
That did shake kingdoms—
That made the world as a wilderness—
And destroyed the cities thereof," &c.—

Please read the whole chap., and do not stumble at the 21 v.—for anti Christ will have a terrible brood of vipers, whom he will call his children, and they all belong to the original and spiritual Lucifer, the father of lies, and maker of murder. Anti Christ's armies will exhibit sottish children, in whom is no faith, not even the faith of devils.

It may be asked, if the bottomless pit (out of which the Beast is to rise for his reign by the power of that old serpent, which is the devil, and satan) is literal or symbolical. On this point I only say, that I know of no particular Scripture reference to the locality of a bottomless pit, except the place where Korah and his company were buried alive; as it is written in the holy Torah, or Book of the Law, "And the earth opened her mouth and swallowed them up, and their houses, (i. e. tents; see v. 26, Numbers 16 c.,) and all the men that appertained unto Korah, and all their goods. They, and *all* that appertained to them, went down alive into *the pit,* and the earth closed upon them." Num. *16. 32, 33.* I should not dare to form any conclu*sion* upon so obscure a passage of sacred propheey

"Secret things belong to God"—anti Christ will rise up somewhere within the compass of this terrestrial globe; and his "coming is after the working of satan, with all power and signs, and lying wonders"—to him satan will give his power, seat, and great authority; and the capitol of his vile kingdom is styled, "the seat of the Beast." I do not pretend to assign its location—there is no hint in Scripture to bear me out, much less a declaration. With regard to "a lake of fire and brimstone," (spoken of as the grave of anti Christ, and his magic working helper, the false prophet,) I shall remind you of the last verse in the thirtieth chapter of Isaiah.—"For Tophet is ordained of old: yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire, and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it." This passage must be received literally, though encompassed by mystery. Tophet is prepared for the king spoken of in the fourteenth chapter, called there the king of Babylon. The Lord, speaking to this abominable character, by the prophet Nahum, says, "I will make thy grave; for thou art vile"—but his "nobles shall dwell in the dust." His armies are slain by the sword of the Lord. See Zechariah, fourteenth chapter, twelfth and thirteenth verses. I shall offer one remark farther concerning Tophet. Dr. Clarke, or Butterworth, says, "it is thought that Tophet was the place of slaughter at Jerusalem, lying to the south of the city," (I should say rather to the west,) "in the valley of the children of Hinnom. And that a constant fire used to be kept there, for the carcasses and other filthiness that was brought thither from the city, on which account, perhaps, it is made a figure of hell." It seems the lake of *fire into which* anti Christ and his coadjutor, the *false prophet*, are cast, must be somewhat nigh to

Jerusalem; for the Lord says by Isaiah, (see 66. 23, 24,) "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." This text is a key to the sixteenth verse of the fourteenth chapter; for anti Christ is the Beast of highest renown, after whom the whole world shall wonder, except they whose names are in the Lamb's Book of Life. Such a warrior never was, nor ever will be known, as the angel from the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. Both mean, A Destroyer. His first coming is under the sounding of the first woe trumpet. See Rev. 9 c. His ascent out of the bottomless pit, and appearance in the wilderness carrying Babylon on his back, is under the terrible blast of the sixth trumpet, and second woe. He is exhibited to John as the Beast once from the sea, that was—is not—and yet is. See Rev. 17. 3, 8, and 11 v. The whole world are to wonder at this Beast, except they whose names are in the Lamb's Book of life. "Who is like him? Who is able to make war with him? I can answer this last question—The Lamb; when he comes as the Lion of Judah; and none but He can do it. By the breath of His mouth—i. e. at his word of command, the Beast shall be taken—By the Glory of his Epiphany, the Beast shall be destroyed; and all his infidel allies, the whole of his abominable armies—*"the fury of the Lord shall be poured upon them all."* Anti Christ is the abominable branch of Satan; and Christ is the Righteous Branch of David.

Satan's envy is peculiarly set against His Kingdom, His person, His throne; therefore he gives his power to a wicked man, and the latter is satan's tool, dupe, and prey; for it is known to the old serpent, that his time is short upon earth, when he descends, "having great wrath," according to the testimony, which John heard by "a loud voice." See Rev. 12. 10—12. N. B. I believe that the Blessed Redeemer referred to this short time, (which satan will have upon earth,) when He declared that there should be great tribulation, such as was not from the beginning of the creation which God created, unto this time, neither shall be. Mark 13. 19. Matt. has it, "no—nor ever shall be." 24 c. 21 v. And the Lord JESUS calls that time, "the days of vengeance," Luke 21. 22, which He said were shortened, (that is, altered from the appointment "a day for a year,") on account of the elect; otherwise "no flesh should be saved." Of course, the sacred prophecies which concern the covenant and oath of God, even "the word which He commanded to a thousand generations," (Psalm 105. 9, 10,) could never be fulfilled; for those prophecies expressly, and repeatedly report, the literal restoration of Jacob's descendants, to the land of Canaan, in the latter day, when Job said that his Redeemer should stand upon the earth; and that man (whom the Lord called His servant,) who had spoken of Him "the thing that is right," (see 42 c. 7 v.) declared the resurrection of His body from the destruction of worms in the grave, saying, "in my flesh I shall see GOD: whom I shall see for myself," &c. chap. 19. 25—27. I understand Job, that he should have a sight of God, in his flesh, which is the mystery of Redemption; for he says, "whom I shall see for *myself*, and mine eyes shall behold, and not another."

Job is spoken of by the Lord, to Ezekiel, as equal to Noah and Daniel for righteousness; and the expressions, "these three men," (see v. 14, c. 14,) also, "their own souls," and "neither son nor daughter," (v. 20,) cut down all the power of mystifiers, when they pretend that the Book called Job is an allegory. The man of Uz was a prophet of God, and spoke of His Maker "the thing that is right," i. e. true; and God accepted Job.

God, manifest in the flesh, is "the resurrection and the life." Read the Divine testimony in John's Gospel of our Lord, eleventh chapter, 25, 26 vers., and remember that the apostle said to Christians at Ephesus, "You hath He quickened, who were dead in trespasses and sins;" and to the saints at Thessalonica the apostle testified, that when Christ returned, "them that sleep in Jesus, God shall bring with Him"—"they shall never die."

I return from this necessary digression, to renew my declaration, that anti Messiah, "that Man of sin," is satan's tool, dupe, and prey. It should be observed, that in the investments of gifts to the Beast, the Dragon, which is the Devil, that old serpent, and satan, does not cede to his representative the knowledge of that fact, which determines the usurper's doom, even that he, "the son of perdition," is the Head to be bruised by the Son of God. As "Son of the Morning," we have to confess, that satan, in his first estate, had all knowledge except the Infinite knowledge of God; and in his fall from holiness, his intelligence was subverted, but not lessened at all; for he is the essence of cunning, which the apostle James denominated, "wisdom from beneath, which is earthly, sensual, devil-*ish.*" The malice of the old serpent against man, (*whose* original formation "in the image of God," *offended* satan's pride, which originated that evil

disposition called envy,) causes this foul enemy to give over his authority and power to a member of the race he detests, for the short time of his great wrath; and instead of his inherent spirit of knowledge concerning the result, he inspires "the son of perdition" to say in his heart, "I am God, I sit in the seat of God, I will ascend above the heights of the clouds," &c. Isaiah 14. Ez. 27. 2 E. Thess. 2. The incarnate devil, which is the serpent's head, (for anti Messiah lords it over his Master, holding that there is no God but his person, of course neither angel nor spirit,) is cast into the lake of fire which is prepared for him and his angels; that is, his messengers, (the false prophet, being chief among the latter,) for satan in his original being cannot thus be punished. The spiritual fire of God's eternal vengeance is certain judgment against the disembodied hosts which left their first estate, (the celestial spheres,) and the Holy Ghost administers the same, through Christ, of whom they inquired, "art thou come to torment us before the time?" Matt. 8. 29, and confessed to His Divinity, that He was the Son of God Most High. It is easy to perceive by the twenty-eighth and twenty-ninth verses of the chapter, (Matt. 8,) that the two fierce men cried out; while the thirty-first verse shows, that the devil-spirits, which besought the Holy One, "saying, if thou cast us out, suffer us to go away into the herd of swine," were the authors of the former inquiries, viz: "What have we to do with thee, JESUS, thou Son of God? Art thou come hither to torment us before the time." Is it not very apparent that satan and his angels had knowledge of the result of Christ's being manifested, even to destroy the works of the spiritual and the *literal serpent's head;* as also, that the time of their *torment,* by the decreed destruction, had been dul-

appointed by a Power which was an object of dread to them, because their Prince had proved the same in his temptation of the lowly Lamb who conquered by the sword of the Spirit, which is the Word of God, and was ever afterward confessed by devils to be the Anointed even the Holy One of God. * *

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The subject under discussion in these pages (by hand of a feeble descendant from the first object of the serpent's malice in the garden of God) is appalling indeed. Man (who is separated into two sexes, and yet, by the marriage covenant is constituted one flesh) was made a little lower than the angels, crowned with glory and honour, and appointed by the Eternal Existence to reign by righteousness unto Glory and immortality over all created things. By disobedience to the law of his probation, which he understood, (for he was a living soul, reflecting the image of Divine Intelligence upon the very body that came originally from nothing, by the word of God,) this exaltation was lost, and "man became like the beasts that perish." He was virtually annihilated by the penalty threatened against a breach of the given commandment, "of the tree of the knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof, thou shalt surely die." It seems the commandment was a law of life; for the fruit of that interdicted tree is represented as too powerful for man in the morn of his existence; and he was instructed by his Creator what should be his meat, as well as commanded not even to touch this one tree. "Every herb bearing seed," and every tree in the which was fruit yielding seed, were blessed of God for man's use, while *he kept* the holy command of Divine Love. Satan *saw the* glory resulting from that blessing which *God pronounced* upon the happy pair, in their mul

tiplying upon the earth, and possessing dominion over every living thing that moved upon the earth, or in the air, or sea; and he beguiled the helpmate of man, by means of a slander and a lie against her Maker, the Lord God. Mark the expression "Lord God;" and weigh the testimony of that great apostle of Christ, recorded in 1 Cor. 11. 3 and 14 verses.— Terrible havoc did the subtle enemy effect, by the mysterious influence he was suffered to obtain in the woman's mind, by an overblaze of light which was not true, and quickly operated to darken the whole body from which she originated by the word of God; for she became the very reverse of her Maker's design ("a help meet for man") by listening to the flattering lie of her wily foe; and viewing the forbidden tree as the serpent taught her, instead of the declaration of her God. She administered death to her husband, who took of the fruit at her hand; and died in the same day. N. B. Spiritually while taking the fruit, (see v. 7—11;) and literally within the compass of the day of the Lord, as it is written, "that one day is with the Lord as a thousand years," &c. (2 Pet. 3. 8.) Adam's days upon earth are recorded nine hundred and thirty years, and he died; i. e. the sentence was executed, "unto dust shalt thou return." There wanted seventy years to complete a Day with the Lord; and if Adam had endured temptation, he would have received the crown of life, and passed from the glory of a day which is as a thousand years, to the thousand fold glory of the thousand years for a single day. He fell; and lost the kingdom. He died; and returned to dust. It should be particularly noticed that the remnant of years wanting in Adam's record, to complete a millenary or Day *with the* Lord, is the term allotted to his descendants, since the Law was given by Moses, accordin

to the testimony of that man of God, recorded in the ninetieth Psalm, 9 and 10 verses. Yes—this is the term of man's probation, till the arrival of that Great Day, won by the Blessed JESUS, as the second Adam, for whose namesake the flaming sword is removed from the garden of God at His second appearing, when He shall "create Jerusalem a rejoicing, and her people a joy." When he bringeth to pass that saying, "I will rejoice in Jerusalem, and joy in my people," He redeems them from death, He "will ransom them from the power of the grave;" and His "elect shall long enjoy the work of His hands." See Isaiah 65. 17. 25. Hosea 13. 14.

Now let us take particular notice of the words of our Blessed Saviour, concerning the tribulation which immediately precedes His "coming in the clouds of heaven with power and great glory." Let us not lose sight of the serpent's first work of desolation in the earth which God created; but fix in our minds the original lie, "ye shall be as gods," &c.; and remember that the description of the wilful king (Dan. 11. 36, 37) who will usurp the kingdom of God, is not any plainer to the literality of the serpent's head, taking the king of Babylon for a type, than the testimony, or Word of the Lord, concerning the prince of Tyrus (Ez. 28. 12—15) is analogous to Adam, who is (in his transgression) the figure of him that is to come. Romans 5. 14. It appears that by means of his success in the first temptations, satan usurped the kingdom upon earth, when Adam lost it by disobedience to the law which was its security to him; and that in the old serpent, which is the devil and satan, is invested the power *of death*, (see Heb. 2. 14,) which power is sin, the *sting of* the king of terrors, so that His reign from *Adam to* Moses, even over them that had not sinned

after the similitude of Adam's transgression, is still recognised as the fruit of satan's victory in the garden of God. Never can this triumph of the enemy be fully illustrated until the short time of the devil's great wrath shall elicit the reign of the personal son of perdition, which is called anti Christ, and the man of sin. The reign of the vile person, in whom satan dwelleth bodily, is withheld only by the very mystical hindrance of the spirit of the power of the air, working in the children of disobedience, infidels, hypocrites, false apostles, and deceitful workers, to support the transformation of satan into an angel of light. At a certain crisis the devil is represented as coming in contact with Michael the arch angel, who is a friend to the ancient and covenant elect people of God. That great angel, the Prince of the people of Daniel, effects the dissolution of satan's spiritual dominion, and the latter is cast out into the earth, where his body is ready to receive him, and the head is raised up out of the bottomless pit, the sewer of satan, to enclose all the power of darkness, and to gather the wicked to the battle of Armageddon, which is the place of the cursed warrior, whose title is Destroyer, king over all the children of pride.

It seems to me that satan is reduced to the necessity of giving his power to a man, a descendant from fallen Adam, as he cannot work any longer in the air, that is, in the spiritual regions, because of his overthrow by the Prince of angels; therefore the animal, or Beast, must illustrate his infernal wisdom and might, in such a manner that the whole world shall wonder, and worship, and confess to his pretensions that He is God, the king over all the earth. I must point to the testimony of Paul, the great *Apostle of the* Gentiles, as the evidence of this particular; for he declared that the hindrance to

revelation of "that man of sin," existed in the time of his ministry and apostleship in the Gospel of the grace of God to the Gentiles. This declaration of Paul is sufficient to convince me, that the spiritual dominion of satan is the hindrance to a revelation of the personal anti Messiah, whose coming or rising up out of the bottomless pit must precede the Day of Christ. It is evident that a creature in the form and style of man, even a single individual member of Adam's race, will develope parts and degrees of the mystery of iniquity, which disembodied spirits would not do; and this is in contradistinction to the mystery of Godliness, which was hid from ages and generations, as a treasure concealed in sacred grounds (☞Rev. 5. 3, 6, 7) of which the Holy Spirit is sole proprietor till Christ buys the field, and pays for it with His own precious blood. Then He had power to manifest the riches of the glory of this mystery by the Spirit in children of light, who confessed His person, acknowledged His resurrection, and testified that He is the Man Christ Jesus and Lord of Glory. (See our Lord's declaration to Peter. Matt. 16. 17; look at His word. Matt. 11. 25—27.) To His chosen disciples the Blessed Master said, "Unto you it is given to know the mysteries of the kingdom of God." Luke 8. 10. Examine the testimonies of Peter, James, and Paul. Acts 2. 36; 3. 13; 4. 10. E. James 2. 1. E. Cor. 2; especially compare Paul's work (verse 7) among the converted, with his labour for carnal builders on Christ;* and you may discover that the mystery of godliness is centred in Christ Jesus, the Man who stood before Pilate, who was mocked and scourged, crowned with thorns and crucified, raised *from* the dead the third day, and glorified by His

* See 1 E. Cor. second, third, and fourth chapters.

ascension to heaven, and sending the Holy Ghost from the Father, to testify of His second appearing upon earth, and that He shall be known by the judgment which He executeth, (see Psalm 9. 16;) for he takes vengeance against them that forget God;—and may rest assured that the mystery of iniquity centres in "that man of sin," who shall be revealed, when "he," who hindered his coming (Note Rev. 13. "deadly wound") in Paul's day, as well as in later times, is taken out of the way—"until he be taken out of the way"—I can discover no other application for this mysterious "he," than to the dragon, against whom Michael raises battle in heaven; nor can I conceive how the devil should hinder the working of the mystery of iniquity, except it is the hiding his head of the mystery "from ages and from generations," in the bosom of the Serpent, (his first NAME, Gen. 3. 7,) "that he might be revealed in his time," (Note 2 E. Thess. 2. 6, compare with Rev. 12. 12, "SHORT TIME,") which time appears to be the result of "a falling away," (v. 3,) that makes ready a people to worship his son, i. e. "that *man* of sin, the son of perdition," and his head also, because of opposition to God and His Christ; for satan claims the kingdom, and the dominion of the kingdom (see Luke 4. 6) that belongs to the Son of man; and desires the homage to be paid to him, which is only due to the Lord God of hosts, and Israel's Great King. (See v. 7.) The bold attempt of satan to corrupt the lowly Jesus, (who had recently been proclaimed by a voice from heaven, the Son of God, see Luke 3. 22, while the Holy Ghost sat upon Him "in a bodily shape like a dove,") fully illustrates the doctrine of a literal, or personal reign of the mystery *of iniquity; for* he offered *all* the power and glory *of all the* kingdoms of the age, (or Gospel era in

Gentile times,) to him, who (see Luke 3. 23) "was supposed to be the son of Joseph; and satan does not appear to recognise our Blessed Saviour's Divinity at that time; for in his first and last proposition, he says, "if thou be the Son of God;" and in the second, manifests that he desires to be worshipped by the man who shall inherit the glory and power of David's throne, which is Mount Zion; for the "Righteous Branch" of Judah satan envied yet more than he did the first ruler upon earth, Adam, (male and female, Gen. 5. 2,) on account of the redemption that was promised in the latter day, by which all satan's wisdom is proclaimed foolishness, and all his works destroyed.

That saying of our blessed Lord, "now shall the prince of this world be cast out," compared with "the Lord rebuke thee, O Satan, even the Lord which hath chosen Jerusalem rebuke thee," (see Zech. 3. 2.) throws light upon the tenth verse of the twelfth chap. of Rev.; and the words, "he was cast out into the earth," v. 9. compared with "the prince of this world cometh and hath nothing in me," (John 14. 30.) also "the strong *man* armed" spoiled by "a stronger than *he*" (Matt. 12. 29. Luke 11. 21, 22.) exhibits the literality of the words "the devil is come down unto you"—Rev. 12. 12. even, that he becomes incarnate in human shape, and is indeed "that man of sin," the strong man, armed with satan's power, who will prosper till the end of the indignation against Jerusalem, be accomplished; and then be judged to the lake of fire, kindled by the command of a stronger than he, for the reproof of the age that believed not on Jesus Christ the Lord, and a manifest token of their everlasting *ruin,* even by the second death, which succeeds a *resurrection* to shame and everlasting contempt.

N.B. The Beast and false prophet are taken; and

"these both are cast alive into a lake of fire burning with brimstone." This judgment is literal upon the chief prince of the age of trouble, as GOG, or covering of the spiritual power, which is named "Belzebub, the prince of the devils." The declaration "OUR GOD shall come, and shall not keep silence, a fire shall devour before Him, and it shall be very tempestuous round about Him," agrees with the testimony of Paul concerning the destruction of "that Wicked," who in the Apocalypse is called the Beast; and from these united "that Wicked," and "the Beast," with the coming of God, the Lord, to destroy his power by the brightness of the epiphany of JESUS Christ, and consume his person ("that *man* of sin") by command of "the man who is Captain of the Lord's host," see Joshua 5. 13, 14. we may safely conclude that Satan "the chief of the ways of GOD," as personified by anti Christ, is judged in the latter; "the prince who cometh and hath nothing in Jesus"—but is gifted with all the power of Satan, for the space of three years and a half, or the devil's short time in the earth; and that this awful judgment upon the Beast, is the bruising of Satan's head by the promised seed which is Christ. I do not discern one particle of live coal for the spiritualizers of holy prophecy to warm at, who reject the doctrine of Christ's personal coming to judge the quick, and reign the King of Israel; and they seem like foolish virgins that have no oil, and where this darkness and cold exist, the soul oppressed and weary, is unfit, and unprepared to meet any exigency of the day of the Lord; for to them it is a day of darkness and not of light: their case must be "as if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand upon the *wall, and a serpent* bit him." It is not so with the *humble* believers in literal scripture truth. They

are not afraid in the evil day; for they hold the sword of the spirit, which is the word of GOD, and gird themselves (through Christ's strengthening them) with the covenant truth of GOD—they take the shield of faith (the doctrine of Jesus—see Luke 21. 27) and quench the fiery darts of the wicked, with "the word of GOD shall stand forever." Believers in the fulfilment of the holy prophecies, who sincerely love the appearing of JESUS Christ, have exceeding great and precious promises of eternal life, upon this very ground; for He crowns them in the day of His appearing, and they shall appear with Him in Glory. Look at Col. 3. 4; and 1 E. Tim. 4. 8; and remember that Christ, who is "the believer's life," will not be slack concerning His promise, as some men count slackness; for the vision of His Glory is sure to open at the time He has appointed, which is the day of Jacob's trouble, out of which he shall be saved; and the latter is Satan's short time of great wrath, which is occupied by the reign of anti Messiah who, with his infidel armies, shall be a "terror to the mighty in the land of the living," "until Shiloh come," "the Judge of Israel," our Lord JESUS, who is called Christ. It is written, that THIS MAN shall be THE PEACE when the Assyrian shall come into the glorious land, and shall deliver Israel from the Assyrian, when the latter treadeth within Zion's borders: this testimony of Micah (a poor afflicted prophet) which is a notable branch of the testimony of JESUS, who is the soul of prophecy, is powerfully responded in the 14th of Isaiah. "The Lord of hosts hath sworn, saying, *Surely* as I have purposed, so it shall come to pass: That I will break the Assyrian in my land, and upon my mountains tread him under foot." Compare with Daniel 11. 45.

The last wicked kingdom that shall exist upon the

face of the earth, (which is called by Micah *the Assyrian*, by Jeremiah, Isaiah, and John, named Babylon) is set up by the power of Satan, in the personal opposer of Christ, the King of Israel: of course the decrees of the Beast will elicit full rebellion against the law of GOD; and may be described as follows, viz:

Thou shalt confess to no other GOD but me.

Thou shalt make of my likeness a graven image and bow down thereto; for I am GOD, and there is no other.

Thou shalt blaspheme against the name of an invisible GOD.

Thou shalt not keep the Sabbath day.

Now observe 1. "*a vile person* (was Pharoah a person? was Nimrod a mighty hunter? was Sisera a captain? was Goliah a Philistine? was Senacherib a king? was Herod the husband of Herodias?) to whom they shall not give the honour of the kingdom"—"the Jews require a sign." 1 Cor. 1. 22; Matt. 16. 1; 2. the vile person obtains the kingdom by flatteries; 3. the vile person makes a league with the rival powers, after which he works deceitfully—is a great hypocrite—after some cruel wars, and Egypt shall not escape, he will plant the tabernacle of his palace between the seas (Mediterranean and Dead Sea) in the glorious holy mountain, and this I suppose is the image of the Beast, "the abomination of desolation," the last effort of Satan to destroy all the elect nation, over whom, the God of Israel, in the glorified person of JESUS Christ, hath decreed that He will reign—What a silly shepherd indeed, is anti Christ—raised up for judgment—the second woe upon Jerusalem, since she rejected her rightful king. The instruments of this foolish shepherd *are cruel as* the grave; yet he is to prosper until the *end of the 2,300* days (prophetic calculation) decree

against Jerusalem for the sin of Manasseh, who "polluted the sanctuary of strength," i. e. placed an idol to worship in the house of the Lord.

We are ready to exclaim, with awful surprise, is it possible, can it be, that the whole world (including Jews, Christendom, and all the pagan nations, with the remnant of the Moslem delusion) shall unite as the heart of one man, to worship the image of a revolutionary king, in these last days?—*Dreadful prophecy!* It stands recorded in the Book of the Revelation of JESUS Christ our Lord, and He sent and signified by His angel, unto His servant John, who bare record of the word of God, and of the testimony of JESUS Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." 1. 1—3.

My red brethren of the Cherokee nation, (late of Georgia, now in the wilderness,) one quarter of a century has elapsed since Missionaries first visited you, with the Bible in their hands; and desired to instruct you how to read our hard and stammering language. Some of you are well acquainted with it; and to such I would humbly address my fervent request, that your attention may be devoutly paid to the subject now laid before you; and that you will search the Scriptures, setting your hearts unto the testimony of JESUS, wherever you open the Oracles of God; "for it is not a vain thing for you; because it is your life," as Moses said to the children of Israel, when he had "made an end of speaking all the words" of his celebrated prophetic song, which is recorded the 32 of Deut.; and was delivered on the same day that the law was deposited in the side of the ark of the covenant of the Lord your God, for a witness against Israel, when they should

turn unto other gods, and provoke the Lord by departing from his testimony and law.

When the Jews at Jerusalem "sought the more to kill JESUS," because He had not only healed the impotent man at Bethesda's pool, on the Sabbath day, but defended that act of sovereign mercy, by saying, "My Father worketh hitherto, and I work, (John 5. 17,) the Blessed One delivered to them this memorable testimony:—

☞ "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; *for he wrote of* me." John 5. 45, 46. Read the prophetic song, (Deut. 32:) the testimony of Moses which concerns the falling away, (vers. 5. 15—18:) the reign of anti Christ, (vers. 31—33:) the judgments of GOD, (vers. 19—25:) the wrath of the Lamb, (35. 42, 43:) the redemption of Zion brought forth in the day when "The Lord shall judge His people," and He calls to them with the voice of Almighty sovereignty, (v. 39, 40:)—

"See now, that I, even I, am he,
"And there is no god with me:
"I kill and I make alive:
"I wound, and I heal:
"Neither is there any that can deliver out of my hand."
"For I lift up my hand to heaven,
"And say, I live forever."

"Lazarus, come forth!" let us remember that JESUS had two voices: in one He spoke to the living; with the other He cried to the dead. See John's Gospel of our Lord, 11. 39, "take ye away the stone;" and verse 43, "Lazarus come forth." Both prevailed—the voice of the Lamb and the voice of the Lion—"then took they away the stone," v. 41. "And he *that was dead* came forth," &c. v. 44.

Oh, in that day which is near, (it hasteth greatly:

when the great, the awful conspiracy against Jehovah and His Anointed (by the revelation of that mystery "the way of a serpent upon a rock") shall have accomplished the work of "that Wicked," "the Beast," to scatter the power of the holy people, the voice of that Man, of whom Pilate said, "Behold your king," shall be heard in the thunder of God, the God of glory; and by the voice of that Man, of whom John said, "Behold the Lamb of GOD," shall "that man of sin," whose flesh is so firm (by satan's gift of "HIS *power*") that "the sword, the dart, and the habergeon" hath no power to hold out against his infernal life—yes, shall be overcome, and his vile body (he and his followers) be given to the burning flame." And when the Lord shall bring to pass that notable prophecy, which He spake by Ezekiel, (20. 33—44,) "and he shall say, where are their gods, and *the Rock* in whom they trusted," (Deut. 32. 37,) not one can answer Him, of all the tribes of Israel; for they remember their ways, and are ashamed of their doings, "even because they despised the oath of God in breaking His covenant. So much for rejecting the Name and the person of JESUS Christ. "God shall send them strong delusion," said Paul, and it seems that unbelievers "are snared by the work of their own hands."

As it is written in the Book of the Revelation of Jesus Christ, that "all the world wondered after the beast," (as John saw in the Spirit,) we are led to suppose that his coming "after the working of satan," is so marvellous, beyond all human conception to anticipate and understand; that involuntary surprise will even cause the faithful remnant to exclaim, "upon earth there was never his like;" and *it may* be possible for them to "be sore amazed, and *very* heavy," for satan's "power of darkness" is *allied* to his "great wrath;" but it certainly is clear

also, that a seventh part of the Christian church shall not deny the Name of "*the holy* and true;" of course they refuse to worship the Beast, whose power and works caused amazement in their minds, but no approval of his signs, nor obedience to his wicked laws. I mean the angel (or ministry) of the church of Philadelphia; and refer to the 8 and 10 verses. The expressions in the seventh verse, "he that hath the key of David," announce the speaker's royal character; and the objects of His favour (while the cry continues "behold the bridegroom cometh," &c.) are assured that He who openeth and shutteth the door of the kingdom of God, (look at the 13 c. of Luke, 24—30,) as Sovereign and Judge, will keep the ministry of *brotherly Love* "*from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.*" The "holy and True" condescends to assign a reason for this grace, which He promises to the angel of the church in Philadelphia, "Because thou hast kept the word of my patience;" v. 10. I understand *the word of His patience,* who hath the key of David, to signify belief in the covenant and oath of God, which He sware to David, that of the fruit of his loins according to the flesh, God would raise up Christ to sit upon David's throne; and likewise obedience to the Divine command,—"wait ye upon me, until the day that I shall rise up to the prey"—go not after any other Christ—"wait on the Lord, and put not your trust in princes, in whom there is no help." "Blessed are all they that wait for Him" who hath the key of David. See the word of His patience recorded in the twenty-fourth chapter of Matthew, 14 verse. "And this gospel of the kingdom shall be preached in all the *world for* a witness, and then shall the end come." "*Watch* and pray." "This is my commandment

that ye love one another as I have loved you. Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me they will also persecute you; if they have kept my saying, they will keep yours also. John, 15 chap.

"The hour of temptation" (Rev. 3. 10) I understand is the time of anti Christ's great increase of subjects to his infernal kingdom, by the submission to his will, (in their agreement to give all their strength to the Beast,) of ten great powers, which join the Wicked one, in making war with the Lamb. The angel of the church of Philadelphia is promised that he shall be kept from this power. I know that the opinions of millenarians (generally) concerning this promise of *the holy and true*, embrace an expectation, that the persons interested in this grace shall be translated, (i. e. caught up. See 1 E. Thess. 4. 17;) and they adduce our Lord's own words, (see John's Gospel, eighth chapter, 51 verse; and eleventh chap. 26 v.) in connexion with Paul's, to prove their right to make the conclusion; and to justify their hope that the translation of the saints will precede the Beast's reign. On this ground I ask, with whom does the Beast make war? See Rev. 13. 7, where it is written that the Beast "overcomes them;" and in the 15 v. it is written, "that as many as would not worship the image of the Beast should be killed." I held the sentiments of this adoption of the body without death, by vivification of the "earthly house" of this tabernacle, by Jesus Christ's baptism of fire, as an immediate concern of the message to the Philadelphian ministry, when I wrote Number two, M. T., in time of a fearful judgment. My sentiments have varied *from* that point, in some degree, since 1832; but I *concluded* not to alter p. 44, in No. 2, because I *still* believe in translation, according to Paul's doc.

trine, (*"we,* which *are alive, and remain, shall be caught up,"* &c.) and I am not sure but the words, *"I also will keep thee from the hour of temptation,"* &c. v. 10, really mean translation of the ministry of the church of Philadelphia, before that dreadful hour in which all christendom shall reign with the Beast; and that the 7 and 10 verses of the 13 chapter exhibit the completion of that last measure of sufferings in the body of Christ, which is spoken of in the 11 v. of the 6 c., may be fulfilled upon the Philadelphian church, in which case, though deprived of their shepherd's outward care for them, they may solace themselves by the words of our Lord, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Here it is necessary to observe, that the "little flock" are specially instructed by our Lord how to conduct themselves in the terrible hour of the last temptation, "Let your loins be girded about, and your lights burning." "Let not your heart be troubled, neither let it be afraid." "In your patience possess ye your souls." "Watch and pray." WATCH.

Nothing can be plainer to the understanding of sincere believers in the glory of GOD in the land of the living, by JESUS' personal reign upon the earth, than the testimony of John, concerning the presence of all the martyrs of Christ, (from Abel to Zechariah; and from Stephen to the last witness of JESUS in the Gospel age,) in the millennium. Read the testimony, my red brethren, here it is: "And I saw thrones, and they sat upon them,

"And judgment was given to them."

[These are the twelve apostles of the Lamb. See Matt. 19. 28. "And Jesus said unto them, Verily I *say unto you,* that ye which have followed me, in *the regeneration* when the Son of man shall sit in

the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."]

"And I saw THE SOULS (Adam was made a living soul) of them that were beheaded for the word of God.

(N.B. All the martyrs under the first testament.)

"And for the witness of JESUS"—

(N.B. All the martyrs from Stephen to the two slain by the Beast—)

"And they lived, and reigned with Christ a thousand years."

"But the rest of the dead lived not again, until the thousand years were finished."

"This is the first resurrection."

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be kings and priests of GOD and of Christ, and shall reign a thousand years."

It is impossible to deny the literality of this testimony, but by "taking away from the words," (see last Chap. 19. verse) *their life;* therefore let us take heed to our spirits, lest we provoke the Lamb to blot our names from His Book of Life; and banish us forever from the presence of His Glory, in the City of GOD. The last book of prophecy owns a title so sacred, so majestic, and glorious, that we may well conclude our condemnation will be greater (if we reject it) than the sinners of Sodom and Gomorrah, or even of Judas himself; for,

"THE REVELATION OF JESUS CHRIST" is the finishing of the mystery of GOD, and Glory of the Ancient of Days. The rebellious and wicked of other times, were broken by falling on this stone, (the Lamb with seven eyes—see Zech. 3. 9.) *but we,* who have our probation in the time when *the fig* tree blossoms, may well tremble at His word,

"upon whomsoever this stone shall fall, it will grind him to powder."

Daniel the prophet, (to whose testimony of the worship of the Beast, our Blessed Lord calls the attention of His disciples in the time of trouble (Matt. 24. Dan. 12.) beheld in the vision which God granted to him, of Nebuchadnezzar's image dream this stone fall upon the kingdoms of the Beast, and they all became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them. The same prophet saw "in the night visions," an exhibition of the worst of all despotisms, (wholly infidel, with personal power,) and he saw its end by judgment on the quick, including the Beast with ten horns, whose body is given to the burning flame.

But Daniel's visions were closed up, till the time of the end. N.B. "the time of the end," I should suppose, signifies the interregnum period between the destruction of Jerusalem by Titus, and its restoration by Christ; for Daniel's visions are opened in the last book of holy prophecy, which is entitled THE REVELATION OF JESUS CHRIST; and He sent and signified it, by His angel, unto His servant John, when the latter was "in the isle that is called Patmos, for the word of GOD, and the testimony of JESUS CHRIST." This holy book came into the possession of the christian church at the commencement of "the time of the end;" and it contains a full testimony of the reign of anti Christ, and his destruction by the Redeemer of Israel, so that we are sure of this fact, that the Royal Jew holds the master key of all prophecy, (which is the spirit of truth,) and THE REVELATION OF JESUS CHRIST is a display of the *Glory of GOD* in the land of the living, when the *seed of the woman* bruises the serpent's head, th

Son of man receives "dominion and glory, and a kingdom, that all people, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed. Dan. 7. 13. 14—compare with Luke 1. 32, 33; Psalm 45. 2. 6, 7; Psalm 72; Isaiah 9. 7; Matt. 25. 31; Rev. 11. 15. and 1 E. Tim. 6. 15.

This Holy of holy books of prophecy, was *excluded from the *sacred* canon of scriptures for a space of time beyond the number of years which are reckoned for a millenary. Horrible act of "the concision," which likewise changed the ordinance of the Lord's Day, by removing the sign of the covenant, from the holy Sepulchre, and making *a Rest of the resurrection.* Take notice that the angel of the church of the Laodiceans is reproached by the Amen (i. e. The God of truth in Christ, The Truth of all types, shadows, symbols, promises, performances, and results connected with the word REDEMPTION,) for his stupidity, ignorance, and arrogance, or spiritual pride. He had fallen into "the snare of the devil;" and was threatened with the same condemnation, because he had proclaimed that he was "rich—increased with goods; and needed nothing."

In the fourth century of the Gospel era (opened by Christ's first Advent, for the spiritual era commenced with Enos—"Then men began," &c. Gen. 4. 26.) the church of the Laodiceans virtually denied that JESUS was the Christ, "the Holy One of Israel;" and "Lord of the Sabbath day." The spirit which prevailed in that council of "the concision," *was* the serpent, who beguiled Eve—even the spirit *of* anti Christ; and the two notable evidences of "usurpation and blasphemy (rejection of the Apoca-

* In the council of Laodicea A. D. 360. See Mamder's Treasury of Knowledge.

lypse, and alteration of the Sabbath time,) resulting from that council, illustrate Paul's doctrine of God's judgment upon the Gentile church, if it should "boast against the" original "branches of the good Olive tree;" of which the "first fruit" was holy, of course "the lump" (i. e. the nation of JESUS Christ, who was both the root of David, and the righteous branch from GOD.)

If the city and tower of Babel ("which the children of men builded") is a type of the anti Christian kingdom in the last days, where is the date of its commencement in the spirit of apostasy, which is a show of wisdom above what is written? Is not the foul mark upon the council of Laodicea? Read the testimony of the Lord God, recorded in the 22 c. of the Apocalypse, and nineteenth verse.

——"if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this Book." Now read the message of the Amen to the angel of the Laodiceans, and then come back to the 11 chapter of Genesis. Babel is the name of the tower which the children of men builded. Babel means confusion; and the name of the city was given by the sacred authority of the Lord who confounded the speech, which was contrary to His Word. Compare with the judgment, "I will spew thee out of my mouth." It is the spiritual apostasy from Truth now under consideration. The primitive church were "all of one heart, and one soul." Her ministers saw eye to eye, (by the power of one Spirit,) that the Lord would bring again Zion, and appear in His Glory. The Day (which is the day of judgment, wherein restitution should be made to God, *and to man, by* the True Seed which is Christ,) was *exhibited to* a minister of this church of the circum-

cision; and he was commanded to write the things which he had seen, (N. B. John had not written his Gospel at that time,) the things which were connected with the opening of the mystery of the seven stars; and likewise of events appendant to the concerns of the seven churches in every revolution, to the finishing of the mystery of God.

The "great voice" as of a trumpet commanded his servant to write what He saw, ("Behold He cometh," v. 7,) even the glorious Epiphany of the Lord, &c.; and to send the Book unto the seven churches which were in Asia, Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea. A special message was addressed to each Star, which the First and the Last had in his right hand. Six of the seven stars had exhibited signs of falling from their original heavens, (the heights and glories of redemption;) and one of them had no true light at all, although he was held in the right hand of truth; and was set in a golden candlestick, which belonged to the true tabernacle of witness, which is the Lord Jesus Christ. This star was the angel of the church of the Laodiceans. It appears that he rejected the message; and his candlestick was removed from the presence of the Glory of the Prince of the peace of Israel, the first begotten from the dead, and Zion's King; for there was conspiracy of the prophets (teachers) in the church of the Laodiceans, "like a roaring lion ravening the prey: they took away the treasure, and the pleasant things: they devoured souls," by daubing them with untempered mortar: they have violated the law of God, by profaning His holy things; and have hid their faces from the Great and Glorious Sabbath of the Lord. These *things* have they done, and the Lord kept silent a *long time*, in which poor Laodicean teachers have *thought* He was altogether such an one as them-

selves, forgetting His covenants with the fathers, and His promises to their children, that the latter should inherit the Lord's land in the Day of Glory. Oh! this journeying from the east—turning the back on the rising Sun, who came out of Joseph's tomb a glorified body, though still veiling His Glory! Oh! this preference of a plain in the land of Shinar ("change of the city") to the mountain of the Lord: this building brick for stone, and slime for mortar: this building a city and tower (by the children of men) to reach up to heaven, and give it a name—Millennium—What has it done? It has provoked the Lord to confound the one language that was original in the church, when like a dove in the spring she warbled Zion's holy songs, "Behold He cometh," &c. See Song of songs, 2. 9, 10. The confusion of voices in the religious world, will cease only with the persecution that shall prevail, in the short time of satan's great wrath in the earth. In that bewitching and hateful era, there will be ONE testimony for Jews and Gentiles; and "He that hath an ear, let him hear what the Spirit saith unto the churches, "Behold I stand at the door, and knock"—"my head is filled with the dew, and my locks with the drops of the night." Open to me, my sister, my spouse, my elect—Lift up your heads, O, ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.—And to the Laodiceans He calls, "if any man will hear my voice and open the door, I will come in and sup with him, and he with me.—But hark! that solemn voice sounds through the world, "Babylon is fallen, that great city." Listen again—"A loud voice" proclaims if any man (Jew or Gentile) worship the Beast, and his image, and receive his mark *in his forehead* or in his hand, *The same* (N.B. *man*) *shall drink* of the wine of the wrath of God whic

is poured out without mixture, into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the Beast and his image, and whosoever receiveth the mark of his name. Rev. 14. 9—11. What a forcible testimony to warn of certain judgment unto everlasting misery in the age of satan's imprisonment in the bottomless pit, with the additional horrors of the second death after the last judgment, which falls upon the fearful, the unbelieving, and the abominable, and whoremongers, and sorcerers, and idolaters, and all liars; for these shall have their part in the lake which burneth with fire and brimstone. See Rev. 21. 8. "Wine of the wrath of GOD!" not mixed with water—the latter in the Scripture is symbolical of vexation, disturbance, difficulty, and severe afflictions, as well as a figure of grace, mercy, and peace. It is never put for an expression of vengeance on the part of God, nor for the extremity of wickedness on the side of rebellious man. Therefore "the wine of the wrath of God, "the wine of the fierceness of His wrath," "poured out without mixture," are expressions which only concern the "strange act"—"strange work of that God, who gave His beloved Son the cup filled with our bitter sins, that we might be saved. If we will, we may drink of the water that Son alone can give; but, if we choose the wine of Sodom, or Babylon, depend in the cup which we fill, (impenitence, pride, unbelief, &c. &c.) there shall be filled to us double of the strong wine of the *fierceness* of the wrath which burneth like fire, *when it is* poured without mixture into the cup of *Divine indignation;* for the latter is "the sin which

is unto death," and the wrath is utter despair. Let us now then attend to the warning voice, "touch not the unclean thing"—come out of Babylon, Egypt, and Sodom, and taste not the grapes of gall, the wine of confusion, spiritual fornication, nor the strong drink of astonishment at the Beast.

It is natural for shortsighted mortals to think it impossible for characters morally correct, to embrace such a delusion as "the Man of sin," because this title announces the acme of iniquity which brought swift destruction upon ancient Sodom; and it is perfectly accordant with the influence of that powerful stimulus self esteem, to exclaim with Hazael "is thy servant a dog" that he should aid the son of perdition, in making war against the humble followers of the Lamb? Religious persons who have only known the Blessed JESUS at Jordan, when the heavens opened, and the Spirit (like a dove) descended upon Him, are not prepared for a baptism of fire; and those who weep at His cross, but do not retire in season to prepare sweet spices and ointments, for the embalming of His body, before the setting in of the Sabbath, are not likely to be looking for the Master at the dawn of His millennial Day. I say, if we have no special reverence for the sacred person that was taken and slain for us; but only the blood which He shed to make atonement for our sins, we are as likely to be overcome with fear as Peter was; and join the rabble to blaspheme and deny the Lord. Indeed nothing short of that state of entire dedication to "the true sayings of GOD," and "testimony of JESUS," which is the "single eye," filling the body with light, will insure to us the Divine Spirit to help our infirmities, in the trying day of trouble, which is ready to open, by the *revelation* of the personal Beast from the pit. This *entire dedication* of the understanding to the "tr

sayings of GOD," is the praise of the angel of the church in Philadelphia; ("hast kept my word, and not denied my name") and the grace by which he was, and is, and shall be enabled to make this dedication, is coupled by those two marked conditions, which seem to constitute a right to the kingdom of heaven, *poverty of spirit*, and endurance of persecution *for righteousness' sake*. "The poor in spirit" that are pronounced by our Lord blessed, say not "I will never deny thee;" but trembling cry, "Lord I believe, help thou mine unbelief"—"Save Lord, or I perish"—"Cleanse Thou me from secret faults, keep back thy servant also, from presumptuous sins: let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my *Strength* and my *Redeemer*. Living in the spirit of this surrender to, and trust in, the loving kindness, and all sufficient mercy of GOD, which their case requires, "the poor in spirit" mourn for their own iniquity, like doves of the valleys, and lament for the failure of truth in the earth; hence they seek to be clean from all filthiness of flesh and of spirit, perfecting holiness in the fear of GOD, that they may glorify the name by which they are called, bearing fruit of Salvation from their sins; and become "the pure in heart, that shall see GOD."

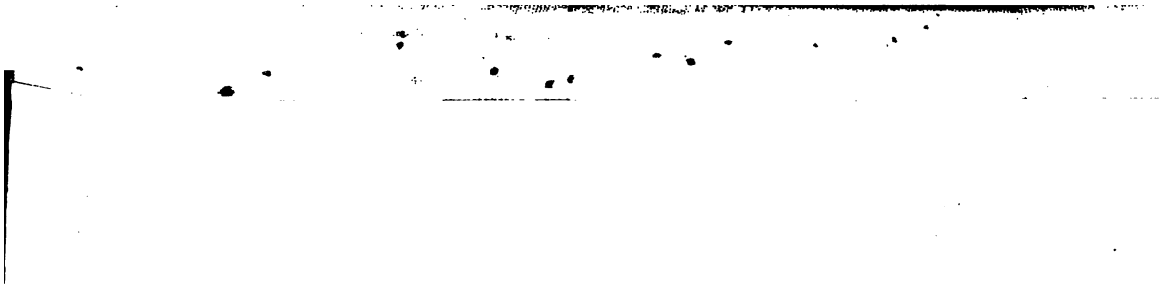
May this be your happy case, my red brethren, for whose sakes, I believe the Lord has employed my feeble hand, to write Millennial Tidings. By them your attention is called to survey intently, "that which is noted in the scripture of truth," even "*The Glory* of GOD in the land of the living," *which is* the reign of righteousness by JESUS *Christ*, our Lord, in whom all the promises of GOD

are yea, and in Him Amen, to the glory of God the Father; and by whom Judgment shall be made manifest at his second appearing and Glory. I ask you to refer my testimony to the Word of God, and not to man. I beg of you to water my feeble labours for you with tears of penitence, and prayers for your redemption from all sin, looking beyond time, and all its evils, to the everlasting age of the Blessed One who is the Father of Israel, and Ephraim is His first born. Listen to the voice of warning by His Word, and "take heed that *no man deceive* you."—Doubtless in the approaching "stirs and tumults" which prepare for a battle, which is called "the battle of the great day of God Almighty," false prophets, and false Messiahs will intrude upon the Indians as well as the Jews. Remember the words of Him who spake as never man spake, concerning false prophets (see Matt. 7. 15—20.) and obey His command, "BEWARE"—See Matt. 24. 24—26.

There is one thing particularly necessary for you, my red brethren, at the present *doubtful* time, more than for any other people that I know, and that is to "love your enemies"—the very exact reverse of the Indian warlike character. Your wrongs (by these nations) are aggravated and multiplied, beyond any precedent in the history of the Gospel Age. Of you, therefore, it is required to take the lead in forgiveness of the spoilers of your property, and your peace, leaving all your cause in the hand of Him, who is the Father of (otherwise fatherless) Israel, as well as the widow's (Jerusalem) Judge, who hath said, "Vengeance is mine—I will repay saith the Lord."

I am now about to close my remarks on the *personal anti Christ*; and thus conclude my last Number of *Millennial* Tidings. This is the day of sma

things; and having my probation in such a time, if I reap an ephah of barley, it will last me through the time of my mother's widowhood; and as I am trying to obey the great man in keeping fast by His maidens (the holy prophecies) avoiding the field of mysticism, where anti christian principles spring up like hemlock, I am conscious of possessing a hope that my labours shall not be in vain in the Lord, who knoweth that under the shadow of His wings I am come to trust. If He please, I shall return to the land of Israel, with my barley as a present to the widow of Elimelech ("My God is King") and pray for the Advent of David, the rightful proprietor of the holy Oil of Joy, the Robes of Praise and the Glory of a Crown which is The First, and the Last. Hallelujah! "Come Lord JESUS, come quickly, even so, Amen.

H. LIVERMORE.

Philadelphia, April, A. D. 1839.